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SCRIPTURAL VIEWS
OF
H O L Y B A P T I S M,

AS ESTABLISHED BY THE
CONSENT OF THE ANCIENT CHURCH,
AND CONTRASTED WITH THE
SYSTEMS OF MODERN SCHOOLS.

BY THE
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ADVERTISEMENT.

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IN completing the second volume of a publication, to which the circumstances of the day have given rise, it may be right to allude to a change which has taken place in them since the date of its commencement. At that time, in consequence of long security, the attention of members of our Church had been but partially engaged in ascertaining the grounds of their adherence to it; but the imminent peril to which all that is dear to them has since been exposed, has naturally turned their thoughts that way, and obliged them to defend it on one or other of the principles which are usually put forward on its behalf. Discussions have thus been renewed in various quarters, on points which had long remained undisturbed; and, though numbers continue undecided in opinion, or take up a temporary position in some one of the hundred middle points which may be assumed between the two main theories in which the question issues, and others again, have deliberately entrenched themselves in the modern or ultra-protestant alternative, yet, on the whole, there has been much hearty and intelligent adoption, and much respectful study, of those more primitive views maintained by our great Divines. As the altered state of public information and opinion has a necessary bearing on the efforts of those who desire to excite attention to the subject, (in which number the writers of these Tracts are to be included,) it will not be inappropriate briefly to state in this place, what it is conceived is the present position of the great body of Churchmen with reference to it.

While we have cause to be thankful for the sounder and more accurate language which is now very generally adopted among well-judging men on ecclesiastical subjects, we must beware of over-estimating what has been done, and so becoming sanguine in our hopes

of success, or slackening our exertions to secure it. Many more persons, doubtless, have taken up a profession of the main doctrine in question, that, namely, of the One Catholic and Apostolic Church, than fully enter into it. This is to be expected, it being the peculiarity of all religious teaching, that words are imparted before ideas. A child learns his Creed or Catechism before he understands it; and in beginning any deep subject we are all but children to the end of our lives. The instinctive perception of a rightly instructed mind, the *prima facie* force of the argument, or the authority of our celebrated writers, have all had their due and extensive influence in furthering the reception of the doctrine, when once it was openly maintained; to which must be added the prospect of the loss of state protection, which made it necessary to look out for other reasons for adherence to the Church besides that of obedience to a civil magistrate. Nothing which has spread quickly, has been received thoroughly. Doubtless there are a number of seriously-minded persons, who think they admit the doctrine in question much more fully than they do, and who would be startled at seeing that realized in particulars, which they confess in an abstract form. Many there are who do not at all feel that it is capable of a practical application: and, while they bring it forward on special occasions, in formal expositions of faith, or in answer to a direct interrogatory, let it slip from their minds almost entirely in their daily conduct or their religious teaching, from the long and inveterate habit of thinking and acting without it. We must not then at all be surprised at finding that to modify the principles and motives on which men act is not the work of a day; nor at undergoing disappointments, at witnessing relapses, misconceptions, sudden disgusts, and on the other hand, abuses and perversions of the true doctrine, in the case of those who have taken it up with greater warmth than discernment.

And in the next place, it will be found that much more has been done in awakening Churchmen to the truth of the Apostolic Commission as a fact, and to the admission of it as a duty, than to the enjoyment of it as a privilege. If asked what is the use of adhering to the Church, they will commonly answer that it is commanded, that all acts of obedience meet with their reward from Almighty God, and this in the number; but the notion of the Church as the storehouse and direct channel of grace, as a Divine Ordinance, not merely to be maintained for order's sake, or because schism is a sin, but to be approached joyfully and expectantly as a definite instrument, or rather the appointed means, of spiritual blessings,—as an Ordinance which conveys secret strength and life to every one who shares in it, unless there be some actual moral impediment in his own mind,—this is a doctrine which as yet is but faintly understood among us. Nay, our subtle Enemy has so contrived, that by affix-

ing to this blessed truth the stigma of Popery, numbers among us are effectually deterred from profiting by a gracious provision, intended for the comfort of our faith, but in their case wasted.

The particular deficiency here alluded to, may also be described by referring to another form under which it shows itself, viz. the *a priori* reluctance in those who believe the Apostolical Commission, to appropriate to it the power of consecrating the Lord's Supper; as if there were some antecedent improbability in God's gifts being lodged in particular observances, and distributed in a particular way; and as if the strong wish, or moral worth, of the individual could create in the outward ceremony a virtue which it had not received from above. Rationalistic, or (as they may more properly be called) carnal notions concerning the Sacraments, and on the other hand, a superstitious apprehension of resting in them, and a slowness to believe the possibility of God's having literally blessed ordinances with invisible power, have, alas! infected a large mass of men in our communion. There are those whose "word will eat as doth a canker;" and it is to be feared, that we have been over-near certain celebrated Protestant teachers, Puritan or Latitudinarian, and have suffered in consequence. Hence we have almost embraced the doctrine, that God conveys grace only through the instrumentality of the mental energies, that is, through faith, prayer, active spiritual contemplations or [what is called] communion with God, in contradiction to the primitive view, according to which the Church and her Sacraments are the ordained and direct visible means of conveying to the soul what is in itself supernatural and unseen. For example, would not most men maintain, on the first view of the subject, that to administer the Lord's Supper to infants, or to the dying and apparently insensible, however consistently pious and believing in their past lives, must be, under all circumstances, and in every conceivable case, a superstition? and yet neither practice is without the sanction of primitive usage. And does not this account for the prevailing indisposition to admit that Baptism conveys regeneration? Indeed, this may even be set down as the essence of Sectarian Doctrine, (however its mischief may be restrained or compensated, in the case of individuals,) to consider faith and not the Sacraments, as the proper instrument of justification and other gospel gifts; instead of holding, that the grace of Christ comes to us altogether from without, (as from Him, so through externals of His ordaining,) faith being but the *sine qua non*, the necessary condition on our parts for duly receiving it.

It has been with a view of meeting this cardinal deficiency (as it may be termed) in the religion of the day, that the Tract on Baptism, contained in the latter half of this volume, has been inserted; which

is to be regarded, not as an inquiry into one single or isolated doctrine, but as a delineation, and serious examination of a modern system of theology, of extensive popularity and great speciousness, in its elementary and characteristic principles.

NOTE. The Treatise on Baptism with which this volume begins, is printed from the second English edition, revised and enlarged by the Author.—*American Editor.*

TRACTS FOR THE TIMES.

No. 67.

(*Ad Clerum.*)

SCRIPTURAL VIEWS OF HOLY BAPTISM,

AS ESTABLISHED BY THE CONSENT OF THE ANCIENT CHURCH, AND
CONTRASTED WITH THE SYSTEMS OF MODERN SCHOOLS.

What sparkles in that lucid flood
Is water, by gross mortals ey'd :
But seen by Faith, 'tis Blood
Out of a dear Friend's side.

CHRISTIAN YEAR. *Holy Baptism.*

PART I.

CHAPTER I.

ON THE PRINCIPLES NECESSARY FOR THE ATTAINMENT OF SCRIPTURAL TRUTH, AND SOME OBSTACLES WHICH OF LATE HAVE PREVENTED MEN FROM RECEIVING THAT OF BAPTISMAL REGENERATION.

EVERY pious and well instructed member of our Church will in the abstract acknowledge, that in examining whether any doctrine be a portion of revealed truth, the one subject of inquiry must be, whether it be contained in Holy Scripture ; and that in this investigation, while, in proportion to the fulness of the evidence, he defers to the interpretations handed down to us through the early Church, so also must he lay aside all reference to the supposed influence of such doctrine, the supposed religious character of those who held it at any given time, and the like.

Any right-minded person, I say, will readily acknowledge this in the abstract ; for to judge of doctrines by their supposed influence upon men's hearts, would imply that we know much more of our own nature, and what is necessary or conducive to its restoration, than we

do : it would be like setting about to heal ourselves, instead of receiving with implicit faith and confidence whatever the Great Physician of our souls has provided for us. The real state of the case is indeed just the contrary of what this habit would imply. We can, in truth, know little or nothing of the efficacy of any doctrine but what we have ourselves believed and experienced. Even in matters of our own experience we may easily deceive ourselves, and ascribe our spiritual progress *exclusively* to the reception of the one or the other truth, whereas it has depended upon a number of combining causes which God has ordered for our good, upon a great variety of means, by which God has been drawing us to Himself, whereof we have seized upon one or two of the principal only. In other cases we may be altogether mistaken. Thus, to take a published instance; a person now living has said of himself that "he read himself into unbelief, and afterwards read himself back into belief." As if mere diligent study could restore any one who had fallen from the faith ! Whereas, without considering what circumstances, beside the reading of infidel books, led him to infidelity, or what commencing unsoundness led him to follow up the reading of infidel books, on which he was not competent to judge ;—the very fact of reading at one time infidel, at another Christian, writings, implies that the frame of mind was different at each time ; so that by his own account, other causes must have combined both to his fall, and his restoration. Again, he himself incidentally shows that, though a sceptic, he still continued to exercise considerable self-denial, for the welfare of others : so that *among* the instruments of his restored faith, may have been one which he omitted, that his benevolence, like that of Cornelius, and the prayers of those, whom he benefitted, went up as a memorial before God.* But if we can be mistaken, even as to the influence of what we have tried, much more assuredly must we, in spiritual matters, be in ignorance of what we have not tried. We may have some intimation with regard to such questions, whether of doctrine or of practice, from the experience of good men ; but so far from being judges about them, it will often happen that precisely what we are most inclined to disparage, will be that which is most needful for us. For, since all religious truth or practice is a corrective or purifier of our natural tendencies, we shall generally be in ignorance beforehand, what will so correct or purify them. Our own palate is disordered, our own eye dimmed : until God then has restored, by His means, our spiritual taste, or our spiritual vision, we should select for ourselves very blindly or undistinguishingly. In matter of fact, the Christian creed has been repeatedly pared down,

* Knox's Correspondence, t. ii. p. 586, 7. "It has often struck me that probably this good man was rewarded for his fraternal piety by his providential conversion to Christianity."

as every one knows, in consequence of men's expunging beforehand, what they thought prejudicial to the effect of the other portions of Scripture truth. Thus, early Heretics objected to the truth of the human nature of Christ : against the Reformers it was urged that the doctrine of "justification by faith only" was opposed to sanctification and holiness : Luther, (although he afterwards repented,) excepted against God's teaching by St. James, and called his Epistle an "Epistle of straw ;" fanatics of all ages have rejected the use of both Sacraments : stated or premeditated prayer has been regarded as mere formality, and the like. And in these or similar cases, when at a distance, we can readily see how some wrong tendency of mind suggested all these objections, and how the very truth or practice objected to, would have furnished the antidote which the case needed. We can see *e. g.* how stated or fixed prayer would have disciplined the mind, how a form would have tended to make the subjects of prayer more complete : for we ourselves have felt, how, by the prayers which the Church has put into our mouths, we have been taught to pray for blessings, our need of which we might not have perceived, or which we might have thought it presumption to pray for. And this is a sort of witness placed in our hands, to testify to us, how in other cases also we ought with thankful deference to endeavor to incorporate into the frame of our own minds each portion of the system which God has ordained for us, not daring to call any thing of little moment, which He has allowed to enter into it ; much less presuming to "call that common, which God hath cleansed," or to imagine that, because we cannot see its effects or should think it likely to be injurious, it may not be both healthful and essential.

The doctrine, then, of Baptismal Regeneration (rightly understood) may have a very important station in God's scheme of salvation, although many of us may not understand its relation to the rest of that dispensation, and those who do not believe it, *cannot* understand it. For thus is the method of God's teaching throughout ; "first, believe and then ye shall understand."* And this may be said, in Christian warning, against those hard words, in which Christians sometimes allow themselves ; as, "the deadening doctrine of Baptismal Regeneration ;" language which can only serve to darken the truth to those who use it, and which is by so much the more dangerous, since all Christians believe that Regeneration *sometimes* accompanies Baptism. Since, also Baptismal Regeneration was the doctrine of

* "We are not therefore ashamed of the Gospel of our Lord Jesus Christ, because miscreants in scorn have upbraided us, that the highest point of our wisdom is, *Believe*. That which is true, and neither can be discerned by sense nor concluded by mere natural principles, must have principles of revealed truth whereupon to build itself, and an habit of Faith in us, wherewith principles of that kind are apprehended."—Hooker, L. v. § 63.

the Universal Church of Christ in its holiest ages, and our own reformers (to whom, on other points, men are wont to appeal as having been highly gifted with God's Holy Spirit) retained this doctrine, it would seem to require but little modesty in a private Christian, not to feel so confident in his own judgment, as to denounce, in terms so unmeasured, what may after all be the teaching of God; "lest haply he be found to fight against God."

Others again, holding rightly the necessity of Regeneration for every one descended of Adam, would strongly set forth this necessity; but whether God have ordinarily annexed this gift to Baptism, this they would have passed over as a difficult or curious question. They bid men to examine themselves whether they have the fruits of regeneration; if not, to pray that they be regenerate. "This absolute necessity of regeneration," they say, "is the cardinal point; this is what we practically want for rousing men to the sense of their danger, and for the saving of their souls: what privileges may have been bestowed upon them in Baptism, or, in a happier state of the Christian Church, might not only be then universally bestowed, but be realized in life, is of lesser moment: regeneration, and the necessity thereof, is the kernel; these and other questions about outward ordinances, are but the husk only: regeneration and 'justification by faith only' are the key-stones of the whole fabric." I would, by the way, protest against such illustrations, whereby men, too commonly, embolden themselves to call any portion of God's institution for our salvation, "husk," or "shell," or the like: let it seem to us never so external, it can in no stage of the Christian course be dispensed with, which these similitudes would imply. Rather, if we use any image, we might better speak of the whole Gospel as an elixir of immortality, whereof some ingredients may be more powerful than the rest, but the efficacy of the whole depends upon the attemperament of the several portions; and we, who formed neither our own souls, nor this cure for them, dare not speak slightly of the necessity of any portion. Doubtless there are truths, which in one sense (comparatively speaking) may be called the great truths of Christianity, as embodying in them a larger portion of the counsel of God, and exhibiting more fully His attributes of holiness and love. Better perhaps, and more Scripturally might we speak of *the truth*,—the Gospel itself; yet there is no evil in that other expression, if intended solely as the language of thankfulness for the great instances of His mercy therein conveyed. If used, on the other hand,—I will not say disparagingly, but—as in any way conveying an impression that other doctrines are *not* in their place essential, or that we can assign to each truth its class or place in the Divine economy, or weigh its value, or measure its importance, then are we again forgetting our own relation to God, and from the corner of His world in which we are placed, would fain judge of the order and cor-

respondencies and harmonies of things, which can only be seen or judged of, from the centre, which is God Himself. We cannot, without great danger, speak of lesser, or less essential, truths, and doctrines, and ordinances, both because the passage from "less essential," to "unessential," is unhappily but too easy, and because although these truths may appear to relate to subjects further removed from what *we* think the centre of Christianity, the mode in which we hold them, or our neglect of them, *may* very vitally affect those which we consider more primary truths. We can readily see this in cases in which we are not immediately involved. Thus we can see how a person's whole views of Sanctification by the Holy Ghost will be affected by Hoadly's low notions of the Lord's Supper; or how the error of Transubstantiation has modified other true doctrines so as to cast into the shade the one oblation once offered upon the Cross; or how the addition of the single practice of "soliciting the Saints to pray for men," has in the Romish Church obscured the primary articles of Justification and of the Intercession of our Blessed Lord; and yet Transubstantiation was at first connected with high reverential feeling for our Lord, and no one could have anticipated beforehand, that this one error would have had effects so tremendous. If then wrong notions about the one Sacrament, among both Romanists and Pseudo-Protestants, have had an influence so extensive, why should we think error with regard to the other, of slight moment? Rather, should we not more safely argue, that since Baptism is a Sacrament ordained by Christ Himself, a low, or inadequate, or unworthy conception of His institution, must, of necessity, almost, be very injurious to the whole of our belief and practice? Does not our very reverence to our Saviour require that we should think any thing, which He deigned to institute, of very primary moment,—not (as some seem now to think) simply to be obeyed or complied with, but to be embraced with a glad and thankful recognition of its importance, because He instituted it?

The other point, which was mentioned as important to be borne in mind, in the enquiry whether any doctrine be a Scriptural truth, was that we should not allow ourselves to be influenced by the supposed religious character of those whom we happen to know of, as holding it, on the contrary. This we should again see to be a very delusive criterion, in a case where we have no temptation to apply it: we should at once admit that Pascal and Nicole were holy men, nay, that whole bodies of men in the Church of Rome had arrived at a height of holiness, and devotion, and self-denial, and love of God, which in this our day is rarely to be seen in our Apostolic Church: yet we should not for a moment doubt that our Church is the pure Church, although her sons seem of late but rarely to have grown up to that degree of Christian maturity, which might have been hoped from the nurture of such a mother: we should not think the compa-

rative holiness of these men of God any test as to the truth of any one characteristic doctrine of the Church of Rome. We should rightly see that the holiness of these men was not owing to the distinctive doctrines of their Church; but that God had ripened the seed of life which he had sown in their hearts, notwithstanding the corrupt mixture with which our Enemy had hoped to choke it: we should rightly attribute the apparent comparative failure among ourselves in these times, not to our not possessing the truth, but to our slothful use of the abundant treasures which God has bestowed upon us. They hold the great Catholic truths of our Creeds, and much of the self-discipline (as fasting), or means of grace (as more frequent prayer), which modern habits have relinquished; and these have brought their fruit: yet we should not infer that all which they held was true, because they were holy. Holiness, (whether produced in the teacher or the taught) proves the presence of some truth, not of the whole truth, nor the purity of that truth. And so also, with regard to any doctrine in which persons either within or without our Church may depart from her; no one can say with confidence, that the superior holiness of any who do not accept it, is attributable to their not accepting it. Since it may be only that by their rejection of this one truth, they have not forfeited the blessing of God upon the other truths, which they yet hold: while others who do hold it, may be holding it in name only, and may never have examined the treasure committed to them, or stirred up the gift that is in them. It may be (to speak plainly) that many who deny or doubt about Baptismal Regeneration, have been made holy and good men, and yet have sustained a loss in not holding this truth: and again, that others may nominally have held it, and yet never have thought of the greatness or significance of what they professed to hold. If, again, right practice were a test of doctrine, then could there be no such thing as 'holding'* the truth in unrighteousness, for which how-

* Or "hold down the truth," Rom. i. 18, but *κατέχω* is used without emphasis, Luke xiv. 9. for "take," "hold;" and 2 Thess. ii. 6. it signifies "hinder;" Luke iv. 42. "detain," not "keep down." The doubt was not alluded to (Ed. i.,) because it does not in the least affect the argument. In either case the truth is *in the persons*, whether they keep it for a time, and then at last lose it, or forcibly keep it down, and repress it from rising up, and being present to their minds and influencing them. And so St. Paul, verse 19, directly asserts that "that which might be known of God was manifest *in them*, for God hath showed it unto them;" and this is explained, verse 20, to be, "His invisible power and Godhead;" and, verse 21, he says, "they knew God." Their condemnation was not that they knew not God, for then, in comparison, "they had had no sin," (John ix. 41.) but that they knew Him and yet acted against their knowledge by "changing the glory of the incorruptible God into an image made like unto corruptible man," and so at last God gave them up unto an undistinguishing (*ἀδόκιμος*) mind; so that, *at last*, they lost the knowledge also. And so it is with individuals; men act at first against the light and truth in them, and afterwards, and at length only, is the light withdrawn. See St. August. Tract, 2. in Joann. § 4.

ever the Apostle pronounces the condemnation of the heathen. Further, if the comparison were any test at all, it must manifestly be made not at one period only, but throughout the time that such doctrine has been held by the Church; one must compare, not the men of our own day only, but those of all former times, Confessors, Saints, and Martyrs, which were impossible! This is not said, as if we were competent judges even as to our own times, or as if any could be, but God alone, who searcheth the hearts; for if the number of those who being earnest-minded and zealous men, do not hold Baptismal Regeneration, were increased an hundred fold, or if those who imagining that they hold Baptismal Regeneration, do in fact use it as a screen to hide from themselves the necessity of the complete actual change of mind and disposition necessary to them, were many more than they are,—still, who can tell to how many thousands, or tens of thousands, this same doctrine has been the blessed means of a continued child-like growth in grace, who have been silently growing up, supported by the inestimable privilege of having been made God's children, before they themselves knew good or evil; who have on the whole been uniformly, kept within Christ's fold, and are now "heartily thanking their heavenly Father for having called them" thus early to this state of salvation, into which, had it been left to their frail choice, they had never entered; who rejoice with "joy unspeakable and full of glory," that they were *placed* in the Ark of Christ's Church, and not first called, of themselves to take refuge in it out of the ruins of a lost world.*

Most of this, people will in the abstract readily acknowledge; even if they are not conscious of the full value of the Church, as an Interpreter of Holy Scriptures, still they will confess that Scripture is the only ultimate authority in matters of Faith, and that in searching it they ought not to be biassed by any questions of expediency, or grounds distinct from the obvious meaning of the Inspired word: and yet they will probably find on examination that some of these irrelevant grounds have occasioned them to hold Baptismal Regeneration to be an unscriptural doctrine. If they examined Scripture at all, yet still the supposed effects of this, and of a contrary doctrine, the supposed character of those who hold it, or the reverse, were in

* "They with whom we contend are no enemies to the Baptism of infants; it is not their desire that the Church should hazard so many souls by letting them run on till they come to ripeness of understanding, that so they may be converted and then baptized, as Infidels heretofore have been; they bear not towards God so unthankful minds as not to acknowledge it even among the greatest of His endless mercies, that by making us His own possession so soon many advantages which Satan otherwise might take are prevented, and (which should be esteemed a part of no small happiness) the first thing whereof we have occasion to take notice is, how much hath been done already to our good, though altogether without our knowledge."—Hooker, b. v. § 64. p. 287.

fact their rule for interpreting Scripture; or perhaps wearied with the controversy (which is and must be in itself an evil) they came to the conclusion that, if we but hold the necessity of Regeneration, it matters not when we suppose it to take place; thus assuming, in fact, the unscripturalness of the doctrine of Baptismal Regeneration, since if God has connected Regeneration with Baptism, it must be of importance.

This is very natural; for men must lean upon something. Our Reformers, in their interpretation of Scripture, besides the divine means of prayer, leant on the consent and agreement of the "old holy Catholic Doctors," who had received their doctrine immediately, or but at a little interval, from the Apostles, when every link almost in the chain was a saint and martyr. The agreement of the Church was to them the evidence of God's speaking in the Church. But now that men have forgotten these maxims, and the blessed dead who resisted unto blood Heathen malice, and established and fixed for us the Creeds wherein we find rest, and look upon deference to the Church almost as a relic of Papal errors, man, since he is not made to be independent, leans upon his fellows; and the supposed spiritual character of individuals is made the test of truth. Man cannot escape from authority: the question only, in religious truth, as in civil society or in private life, is, whose authority he will follow.

This mode of judging is indeed a tacit recognition of external authority; those who adopt it have virtually renounced the narrow and cold notion of individual judgment, and taken refuge from it in that of a body of Christians; they adopt and imitate the principles of our Church, which refers us to the agreement of Catholic antiquity, only that unhappily they take as a test moderns instead of ancients; those who arose after the waters had been polluted, instead of those who lived near the source; a section of the Church, instead of the Church itself. They are thereby necessarily much narrowed in their choice, substituting a sort of Ultra-Protestant Popery of one or more individuals, for the Catholic unity of all times and Churches.

The several controversies with individuals, again have led to some false maxims as to the tests of truth: for, instead of setting forth against these despisers, the power of the Gospel of Christ *as a whole*—that it is "the power of God unto salvation to every one that believeth," that "the truth," i. e. the *whole* Gospel, "will set free" those who receive it, men have dwelt too much upon its natural tendency, as they deem it, to produce such or such effects, upon the efficacy of particular doctrines, or its contrast in such or such points with other religions; thereby fostering the conviction that we are much more judges in these matters than we are. These men, however, were contented with contrasting Christianity, or parts thereof, with that which was out of the pale of the Gospel; and for this happily, a more general and superficial view and statement of doctrine

sufficed : others have arisen, who have applied this same test *within* the compass of Christianity, contrasted the supposed efficacy of one doctrine with another ; and thus we have made ourselves judges in matters yet more beyond our grasp. Undoubtedly faithful and sound preaching is likely, by God's blessing, to produce a harvest : the holy and earnest life of a religious pastor is a yet more powerful sermon ; his performance of his weekly duties, his greater watchfulness over the right dispensation of the Sacraments, his more earnest prayers are also means of promoting God's kingdom. Obviously, then, the blessed effects of a whole ministry cannot be made a test of the truth of each doctrine preached ; and yet more obviously perhaps on this ground, that there is not *complete* agreement in the doctrines, the preaching of which is attended with these apparent effects : add also, that even in this way, one must judge not by the preaching of those, who being already full of fervor preached these doctrines, but by that of their disciples ;* for it may be that that influence was owing to the fervor of the individuals, not to the *entire* truth of their system. For since we do not think that incidental error will mar the benefit of a whole ministry, or that fallible man, though richly endowed by God's Spirit, is yet rendered infallible, we cannot infer that because his teaching is blessed, therefore every portion of it must be sound. Rather one might infer from the fact that the same doctrines when preached by a less gifted follower, have not the same efficacy, that the former efficacy was not to be referred to the truth of *each* doctrine, which was preached, but to the Spirit of God, with which each faithful minister is endowed. Had the effect been the result of the whole doctrine, and of that only, the effects had been more uniform. Lastly, we must look not to immediate only but to lasting effects, not only to the foundation but to the superstructure. This arguing from the supposed effects of a system, as it is at this day the plea for every irregularity, so is it most used by a body where the good effects are the least lasting, and subsequently are fearfully neutralized ; and it is in great part owing to the absence of this doctrine of Baptismal Regeneration, that while a foundation is so often laid, the edifice of Christian piety among us still bears such low and meagre proportions, and still further, that there is not more of early Christianity among us. As of course, if it is a Scriptural truth, the neglect of preaching it must be a loss as well as a negligence.

These observations† are not made under any idea that they who

* Thus the early Pietists in Germany, whose system and practice much resembled that of the body here alluded to, had, from their personal character, a great, and for the time a blessed influence ; but they shook the Lutheran body, and prepared the way for its downfall : their successors with the same system had no weight.

† The following remarks are made reluctantly now, (Ed. ii.) because, in a controversial writing, what had been said above has been construed into an ad-

oppose the doctrine of Baptismal Regeneration are more zealous and earnest than they who preach it ; quite the contrary ; they who believe and realize the height of the gift of God in Baptism must, in the belief of the great things which God has done for them and His whole Church, have a source of solemn responsibility and deep awe, and humble amazement of God's graciousness, peculiar to themselves : and in proportion as they are penetrated with it, their preaching must be also raised. One may appeal safely on this point to the solid, subdued, but sublime eloquence of the early Church, or to those of our own who in older times most realized their Baptismal gifts. Baptismal Regeneration, as connected with the Incarnation of our Blessed Lord, gives a depth to our Christian existence, an actualness to our union with Christ, a reality to our sonship to God, an int rest in the presence of our Lord's glorified Body at God's right hand, a joyousness amid the subduing of the flesh, an overwhelmingness to the dignity conferred on human nature, a solemnity to the communion of saints, who are the fulness of Him who filleth all in all, a substantiality to the indwelling of Christ, that to those who retain this truth, the school which abandoned it must needs appear to have sold its birthright. But it is one thing to hold Baptismal Regeneration, and another to hold merely that there is no regeneration subsequent to Baptism. A mere negative view must always be a cold one. Any careless person may hold Baptismal Regeneration negatively ; they only can hold it positively and in its depth, who have endeavored to realize it. Yet as well might we urge the case of the Antinomian, *i. e.* of him who holds justification by faith *negatively*, in opposition to the necessity of good works, against that holy doctrine, as the case of him who should in like way abuse the doctrine of Baptismal Regeneration, to lower the greatness of subsequent holiness. Both may be abused to men's own destruction ; both may be blasphemed in consequence of their being held in name only ; both may be held imperfectly, and inadequately ; nay, both in this life must be so held ; yet one would not select those who hold either, and therewith other truths, most imperfectly, as the specimens of the effects of the doctrine in itself. Let those who would remonstrate against any such injustice, in the case which they make their own, beware how they be themselves guilty of the like injustice.

But, again, it might very well be, that a body of men, having much zeal for religion, and very active in promoting it, might yet for a time be in error upon some one or more points ; nay, in circumstances such as the present are represented to be, it is probable that it would be so. It is professed that they who now oppose Baptismal Regeneration, arrived at their present views by a sort of reaction ; the Church, it

mission of the superiority of those who oppose the doctrine of Baptismal Regeneration. The author wished, while he might, to avoid every thing directly bearing on modern controversy.

is represented, was in a state of lethargy and coldness, preaching moral discourses, and forgetful of her office as teacher of the truth, when certain individuals were aroused, and preached faithfully the leading truths of the Gospel, of which our generation is reaping the fruits. In like manner individuals who oppose the same doctrine, are wont to refer to the time when they suppose they held it, as a period of religious apathy, during which they lulled their consciences with the notion that, having by Baptism been made children of God, they had nothing further to do.* In either case (whether of individuals or bodies,) it is probable that they would arrive at a portion only of the truth. It is not in these sudden reactions that God generally imparts a consistent enlarged view of truth. To such he gives what is most needful for them, and they are often energetic preachers of conversion; but the deeper, calmer, insight into truth, He usually reserves for those (whether bodies or individuals) whom he has gently led, and who have on the whole equably followed his leading. Under the elder dispensation, *schools* of the prophets were formed, so soon as God purposed to raise up a succession of teachers for His Church; from very youth were they to be trained to the service of the Lord, Samuel himself, who was appointed to form them, was before his birth consecrated to the Lord, and formed in His temple: the forerunner of the Lord was sanctified from his mother's womb; and of the Apostles whom He chose, the saintly disciple whom He loved, who loved most early, steadily, boldly, alone by the Cross, was chosen further that he should

" Armed in his station wait,
Till his Lord be at the gate;"

forming and carrying on the Church when the rest were removed, and (through his disciple St. Polycarp) the author of the earliest school of Christian doctors for the transmission of sound doctrine. So also in later times, they to whom, in her hour of need, the Church of Christ has been most indebted for the maintenance of purity of life and doctrine, St. Basil,† St. Gregory of Nazianzum, St. Athana-

* Hence such persons persist in calling the doctrine of Baptismal Regeneration "deadening," and "soul-destroying," because *they* held it amiss, and so it became deadening to them; *e. g.* "A Tract for the Times in Reply to the Oxford Tracts," p. 1. & 13, notes.

† St. Basil, chiefly by his grandmother Macrina, a confessor of the Catholic Faith, and a disciple of St. Gregory Thaumaturgus; St. Gregory of Nazianzum, by the excellent Nonna, who, like Hannah, dedicated her son to God from the womb, and soon after his birth, placing the Gospel in his hand, devoted him at the Altar to the service of the Lord, as was St. Ephraim also, the son of Confessors; St. Athanasius, by very pious parents, and then by the saintly Alexander the Bishop; St. Ambrose, by his sister Marcellina, who devoted herself to celibacy, that she might the more "care for the things of the Lord;" St. Chrisostom, by his mother Anthusa who lived a widow from her twentieth year, retiring from the world, wherewith she was connected, to devote herself to educate her son.

sus the Great, St. Ambrose, St. Chrysostom, St. Ephraim, were, by pious mothers, sisters, grandmothers, bishops, piously trained, and grew up in that ripening piety; or else, as St. Hilary and St. Cyprian, born heathens, faithfully followed God's earliest guidance to the truth. St. Augustine, on the other hand,—although *his* wanderings were before he received the seal of Baptism, and through subsequent steadfastness he became, as it were, a guardian angel to the Church, standing in the gap against Pelagianism,—yet propagated or introduced error into the Church along with the good seed, was the author of a stern theory of predestination, and through his statements, a chief promoter of the belief in Purgatory.

It is, then, even probable, on the very view of the case set forth by the adherents of this system, that men or parties, so circumstanced, should in this sudden recovery have seized hold of certain prominent truths, applied them forcibly, but have forgotten others, which still are essential to their perfect use and truth. They have re-erected the temple of God, but it has no longer Aaron's rod that budded, nor the Manna, nor the Shechinah—the full truth of the indwelling of the Lord in His Church. It was so in the Swiss reformation, whose traditions of doctrine and exposition of Scripture, those of the school in question have engrafted upon the Church: and as in the early reformation, many of the German Reformers, together with the truths which they learned from St. Augustine, imbibed from him also a rigid predestinarian theory, and subsequently relaxed it, so now, together with the truths which Calvin, (the parent, as it were, of their reformation,) intended to advocate, men have unwittingly entertained also his deep disparagement of the Sacraments, whereby he corrupted the truths which he held. They received both together; and because the doctrine of Baptismal regeneration must correct *his* view of “justification by faith,” they think it opposed to the doctrine in itself. Their views then are defective, in that, arising (according to their own statement,) in a cold period of the Church, they seized upon certain principal truths,* as *the* means of restoring the energy of the Church, or of rousing men from their lethargy; but as men

* It ought to be borne in mind that Dr. Chalmers' testimony, so often alleged as decisive between two sorts of preaching, contrasts simply Christian preaching, as a whole, and Heathenism. For what Dr. C. speaks of is “pressing the reformations of *honor* and truth and integrity, the *virtues* and *proprieties* of *social life*,”—“subordinate reformations.” Why so might Cicero have preached. A mode of preaching “wherein Christ was *scarcely ever* spoken of, or spoken of in such a way as stripped Him of all the importance of His character and offices,” has obviously nothing to do with any thing existing at the present day, nor with the belief that Christ imparts His gift of the new birth through Baptism. Bp. Sumner, in quoting this passage, (Apost. Preaching, c. v. end.) keeps the same contrast between Christianity and Heathenism, or Christianity as a republication of the religion of nature. This is seldom observed by those who quote them.

awaking from a slumber in alarm, look not round with full self-possession, they let slip other truths. Without deciding as to the whole extent of their allegations, the eighteenth century was comparatively a stagnant period of the Church,—in England, owing to the violent revolution, whereby so many of her best members, the Non-juring Clergy, were ejected, and that at one time, the State set itself to corrupt and degrade her, and her writers looked for strength in foreign alliances ;—abroad through the developement of the principles of the ultra-reformation, and the influence of degraded England and corrupted France. But this very fact, while it accounts for the weight attaching to any energetic, though partial, statement of truth, affords a presumption, that persons vehemently aroused at that period, and connecting themselves with a defective reformation, would not see the whole ; their influence was blessed as far as they were faithful, fell short, where their system was defective.

A happier time, we trust, is dawning, when with the energy for conversion which now exists, shall be combined care for the young, such as the belief in God's gift through Baptism brings with it, and the holy calmness of a complete faith.

It has seemed necessary to premise thus much, both because the habits of mind referred to, have an evil tendency, far beyond even this one important subject, and also because the difficulties raised against Baptismal regeneration seem to lie entirely in these collateral questions, not in the defect of Scripture evidence for its truth. They are made, however, more in the hope of removing difficulties from the minds of such as have not yet taken any decided line against the doctrines of the Church, than of convincing such as have : and to the former only will the evidence proposed be addressed. But let not others think, that because the evidence does not persuade them, this is owing to its want of validity : for Scripture evidence is throughout proposed to those who believe, not to those who believe not ; it will be enough for those who "continue in the things which they have learned, and have been assured of, knowing of whom they have learned them ;" (2 Tim. iii. 14.) but there is no promise that any, be they nations, sects or individuals, who have failed to hold fast to them, should be enabled to see their truth. God has provided an institution, the Church, to "hold fast," and to convey "the faithful word as they had been taught." (Tit. ii. 2.) He ordered that the immediate successors of the Apostles should "commit the things which they had heard of them to faithful men, who should be able to teach others also." (2 Tim. ii. 2.) Whoever, then, neglects this ordinance of God, and so seeks truth in any other way than God has directed it to be sought, has no ground to look to obtain it ; nay, it appears to be a penalty annexed to departure from this channel of truth, both in individuals and bodies, that they not only lose all insight into the Scripture evidence for that truth, but gradually decline further from

it, and but seldom, and not without extraordinary effort, recover. The first misgivings, and restrictions, and limitations, are forgotten : what was originally an exception is made a rule and a principle : and departures, which were at first timidly ventured upon, and excused upon the necessity of the case, (as that of Calvin upon the episcopal ordination, or the license with regard to the authority and extent of the Canon of Scripture among several denominations of Christians,) are by their followers looked upon as matters of glory and of boast, and as distinctive marks of Protestantism. For, on the one hand, the dissatisfaction generated by a state of doubt leads us to prefer even wrong decision to suspense or misgiving ; we “ force ourselves to do this” unbidden “ sacrifice :” on the other, our natural listlessness and dislike of exertion tempts us to make an arbitrary selection of such portions of the vast compass of Divine Truth as is most congenial to ourselves, (since to enter equally into all its parts costs much effort,) and this done, we acquire a positive distaste for such truth as we have not adopted into what is practically our religious creed : we dislike having our religious notions disturbed ; and since no truth can be without its influence upon the rest, the adoption of any forsaken truth involves not only the admission of a foreign and unaccustomed ingredient, but threatens to compel us to modify much at least of our actual system.

My object, then, in the following pages is partly to help, by God’s blessing, to relieve the minds of such persons as, being in the sacred ministry of the Church, or Candidates for the same, have difficulty in reconciling with their ideas of scripture truth what appears even to them to be the obvious meaning of our Baptismal and other* Formularies, as to the privileges of Baptism ; partly (and that more especially) to afford persons a test of their own views of their Saviour’s ordinance, by comparing them with the language and feelings of Scripture. And this, because a due sense of the blessings which He has bestowed upon us must tend to increase our love for Him ; as also, because I know not what ground of hope the Church has to look for a full blessing upon its ministry from its Head, so long as a main channel of His grace be, in comparison, lightly esteemed.

* Persons often forget that Baptismal Regeneration is taught in the Catechism as well, as undoubtingly, and as warmly, as in the services of Baptism and Confirmation ; for when the child is taught to say that it was “ in its Baptism made a member of Christ and a child of God,” that “ being by nature born in sin, and the children of wrath, we are hereby (by the spiritual grace of Baptism) made the children of grace ;” what is this but to say that there were born of God, *i. e.* regenerate ? and every child is taught to “ thank its Heavenly Father for having called it into this state of salvation through Jesus Christ our Saviour,” and humbly to pray—not that it be brought into any other state ; but —“ that it might continue in the same to its life’s end.”

CHAPTER II.

ON THE MEANING OF BAPTISMAL REGENERATION, AND THE PASSAGES OF HOLY SCRIPTURE WHICH SPEAK OF OR IMPLY THE GREATNESS OF BAPTISM.

THE passages of Holy Scripture, which refer to Baptism, may naturally be divided under two heads; those which directly connect regeneration with it (John iii. 5. Tit. iii. 5.,) and those which speak of its privileges, in high indeed and glorious terms, but without the same precision and definiteness. Each class, in a different way, strengthens our faith; the one telling us what our privilege is, the other raising or illustrating our notions of that privilege, by speaking of its accompaniments or results.

Before entering upon the consideration of these passages, however, some may wish to know the meaning here attached to the Scripture words "regeneration," or "new birth," and "birth from above." This were easy for practical purposes, by way of description, so as to set before ourselves the greatness of the gift by Baptism bestowed on us; but it is not so easy by way of a technical definition. This arises from the very nature of the subject; for we can only accurately define that which we understand, not in its effects only but its cause. Things divine, even by describing, we are apt to circumscribe; much more, if we attempt strictly to define them: the depth of things divine cannot be contained within the shallowness of human words. The more carefully we express ourselves in the one way, the more escapes us in another. Thus, in the doctrine of justification by faith, a mind which should mainly fix itself on our being "accounted righteous," would by degrees lose sight of that other portion of it, the "having righteousness, actually imparted, the being made righteous;" as on the other hand one* who recently attempted to recover this last portion of the truth, became so intent thereon, as to do away the vividness of that former truth, that we are "judicially pronounced righteous or absolved for Christ's sake:" what Christ worketh *in us* cast a shade over what He did and suffered *for us*. So again, in many good persons, the desire to uphold (as they think) the doctrine of justification by faith, practically obliterates the truth, that our justification is imputed to us, not through the feelings, but *through* Baptism; as on the other hand, there may be also a cold and exclusive recognition of the gift of God in Baptism, without any vivid perception that by abiding faith only can that gift be retained. In all

* Knox's Remains.

these cases, a portion of the truth has been taken for the whole, and has narrowed the whole. Neither again sufficeth it often, that the whole truth should be really involved in the definition given. Thus in the words "justification by faith," all the Christian privileges and gifts are indeed included, since they are all a part of the faith, bestowed on one who embraces the mercies of God in Christ, and is through the Sacraments made a member of Him. It is justification by God's free grace in the Gospel, as opposed to every thing out of the Gospel; yet when a person comes to look upon this as a definition, not as exhibiting the truth vividly upon one side only, he annexes restraining senses to the words, and goes on to substitute or oppose one portion of the truth—that most familiar to his own mind—to other portions, likewise contained in it. Thus "justification by faith" came to be opposed* in men's minds to Baptism, the means ordained by Christ Himself for the remission of sin or for justification.

The like has happened with regard to Baptism. Hence also it may be in part that the early Church has not fixed the language on this subject beyond the statement of the Nicene Creed, (that there is "one Baptism for the remission of sins,") and her teachers have, as occasion suggested, dwelt at different times upon the one or other portion of its blessings, but left no fixed form of speaking thereon. They have *described* not *defined* the gifts of God in Baptism. Thus Baptism may obviously be looked upon either with reference to the past or the future; as a passage *from* death, or *to* life; as a deliverance *from* sin, or a renewal *to* holiness; a death unto sin, or a new birth unto righteousness; and men's minds might from circumstances be directed *prominently* to the one or other view. Again, they might look upon Baptism as it was a *channel* of these blessings, in that the person baptized becomes thereby "a member of Christ," (which one saying comprehends more than all which men's or angels' thoughts can conceive of blessedness;) or they might look at the blessings of which it is the channel. Thus the Greek Fathers (who were harassed by no controversies connected with it) spoke principally of the blessedness whereof it makes us partakers. So St. Chrysostom: † "Blessed be God, who alone doeth wonders; who made all things, and changeth all. Behold, they enjoy the calm of freedom who a little before were held captives, they are denizens of the Church who were wandering in error, and they have the lot of righteousness who were in the confusion of sin. For they are not only free but holy; not holy only, but righteous; not righteous only, but sons; not sons

* Papers from the "Record," p. 31, 33, &c.

† Orat. ad Neophytos, ap. Augustin. c. Julian. l. i. § 21. It is plain (as St. Augustine remarks) that since St. Chrysostom speaks of children being free from *sins*, he means *actual sins*, since original sin must always be spoken of in the singular; so the Pelagians, to make the passage serve their end, substituted the singular for the plural which St. Chrysostom used.

only, but heirs ; not heirs only, but brethren of Christ ; not brethren of Christ only, but co-heirs ; not only co-heirs, but members ; not members only, but a temple ; not a temple only, but instruments of the Spirit. See how many are the largesses of Baptism ; and whereas some think that the heavenly grace consists only in the remission of sins, lo, we have recounted ten glories thereof. Wherefore we baptize infants, although they have no sins, that holiness, righteousness, adoption, inheritance, brotherhood with Christ, may be added to them ; that they may become His members." It appears from this that some already had begun to restrict themselves too rigidly to the words of the description given in the Creed of Constantinople. St. Augustine, on the other hand, living in the midst of the Pelagian heresy, was compelled to take prominently this very line, which St. Chrysostom regards as cold, when taken exclusively ; since the Pelagians denied all sin in infants, he was obliged very principally to insist upon Baptism as the remission of original sin. In like manner, our Church at first, in her Catechism, used the warm undefined language of the Eastern Churches, "wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven ;" and afterwards defined the benefits of Baptism more after the manner of St. Augustine, "a death unto sin, and a new birth unto righteousness ; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." The two views, as above said, do in fact coincide, and are only the same great truth looked upon on different sides ; for neither did St. Augustine regard the remission of original or actual sin as taking place in any other way than through the union with Christ, nor doubted he that this union infused actual righteousness and holiness, the seed of immortality, and gifts in Christ far more than had been lost in Adam. On the other hand the Greek Churches, though chiefly dwelling upon the blessings acquired, yet acknowledged Baptism to be for the remission of original, as well as actual sin.

The difficulty of explaining Baptismal Regeneration is two-fold ; First, from its being a mystery ; Secondly, from men being in these days inclined to lower that mystery. Thus one should prefer speaking of it with our Catechism, as that whereby we were made "members of Christ;" but then, when people explain "members of Christ" to be "members of Christ's Church," and that, to mean "members of His visible Church, or of the society of men called Christians," a description in itself the highest and most glorious, and the source of every other blessing, is made equivalent to "a mere outward admission into a mere outward assemblage of men." In either case, however, man is the author of his own difficulties ; in the one, by lowering the fulness of Scripture truth ; in the other, by carnally inquiring into the mode of the Divine working. For a mystery presents no difficulty to belief ; it becomes difficult only when we ask

about the mode of its being. Nicodemus asked, "How can these things be?" and most of our questions about Baptismal Regeneration are Nicodemus-questions. We know it in its author, God; in its instrument, Baptism; in its end, salvation, union with Christ, sonship to God, "resurrection from the dead, and the life of the world to come." We only know it not, where it does not concern us to know it, in the mode of its operation. But this is just what man would know, and so he passes over all those glorious privileges, and stops at the threshold to ask how it can be? He would fain know *how* an unconscious infant *can be* born of God? *how* it can spiritually live? *wherein* this spiritual life consists? *how* Baptism can be the same to the infant and to the adult convert? and if it be not in its visible, and immediate, and tangible effects, *how* it can be the same at all? Yet Scripture makes no difference; the gift is the same, although it vary in its application; to the infant it is the remission of original guilt, to the adult of his actual sins also; but to both by their being made members of Christ, and thereby partakers of His "wisdom and righteousness, sanctification and redemption;" by being made branches of the True Vine, and so, as long as they abide in Him, receiving from Him, each according to their capacities, and necessities, and willingness, nourishment and life; but if they abide not in Him, they are cast forth like a branch, and withered. We can then, after all, find no better exposition than that incidentally given in our Catechism,—“my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven;” and with this statement we may well be content, as it expresses most our union with our Redeemer, the fountain of our gifts, and the ground of our hopes. One may then define Regeneration to be, “that act whereby God takes us out of our relation to Adam, and makes us actual members of His Son, and so His sons, as being members of His Ever-blessed Son, and if sons, then heirs of God through Christ,”—(Gal. iv. 7.) This is our new birth, an actual birth of God, of water, and the Spirit, as we were actually born of our natural parents; herein then also are we justified, or both accounted and made righteous, since we are made members of Him who is alone righteous; freed from past sin, whether original or actual; have a new principle of life imparted to us, since having been made members of Christ, we have a portion of His life, or of Him who is our Life; herein we have also the hope of the resurrection and of immortality, because we have been made partakers of His resurrection, have risen again with Him. (Col. ii. 12.)

The view, then, here held of Baptism, following the ancient Church and our own, is that we be engrafted into Christ, and thereby receive a principle of life, afterwards to be developed and enlarged by the fuller influxes of His grace; so that neither is Baptism looked upon as an infusion of grace distinct from the incorpora-

tion into Christ, nor is that incorporation conceived of as separate from its attendant blessings.

The following sentences of Hooker express, in that great master's way, the view here meant to be taken:—"This* is the necessity of Sacraments. That saving grace which Christ originally is, or hath for the general good of His whole Church, by Sacraments He severally deriveth into every member thereof. By† Baptism therefore we receive Christ Jesus, and from Him the saving grace which is proper unto Baptism.—Baptism‡ is a Sacrament which God hath instituted in His Church, to the end that they which receive the same might be *incorporated into Christ, and so* through His most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness, as also that infused divine virtue of the Holy Ghost, which giveth to the powers of the soul the first disposition towards future newness of life."

Two more observations must be premised on the Scripture evidence itself: First, Whereas, confessedly, Regeneration is in Scripture connected with Baptism, there is nothing in Scripture to sever it therefrom. The evidence all goes one way. This, in itself, is of great moment. For if God, in two places only, assigns the means of His operations, and then in other places were to mention those operations apart from the means, we are not (as the manner of some is) to take these texts separately, as if they did not come from the same Giver, but to fill up what is not expressed in the one by what He teaches plainly in the other. Thus, when we have learnt that the "new birth," or "birth from above," is "of water and the Spirit," (John iii. 5.) then, where it is said, "who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," (John i. 13,) we should, with the ancient Church, recognise here also the gift of God in Baptism to "such as receive Him."

But, Secondly, not only is there nothing in Scripture to sever Regeneration from Baptism, but Baptism is spoken of as the source of our spiritual birth, as no other cause is, save God: we are not said, namely, to be born again *of* faith, or love, or prayer, or any grace which God worketh in us, but to be born *of*¹ water "and the Spirit, in contrast to our birth of² the flesh; in like manner as we are said to be born of³ God: and in order to express that this our new birth *of* God is, as being of God, a deathless birth, it is described as a birth of⁴ seed incorruptible, in contrast with our birth af-

* Eccl. Pol. b. v. c. lviii. § 5. ed. Keble. † Ib. § 6. ‡ Ib. c. lx. § 2.

1 γεννηθῆ Ἐξ ὕδατος καὶ Πνεύματος. John iii. 5.

2 τὸ γεγεννημένον Ἐκ τῆς σαρκός. ib. v. 6.

3 οἱ οὐκ Ἐξ αἱμάτων—ἀλλ' Ἐκ Θεοῦ ἐγεννήθησαν. i. 13.

4 ἀναγεννημένοι οὐκ Ἐκ* σπορᾶς φθαρτῆς, ἀλλὰ φθάρτου,

* It has been a careless habit of interpretation which has here confounded words so distinct as ἐκ and διὰ, and thence proceeded to identify ἡ σπορὰ here with

ter the flesh, *of* corruptible seed through our earthly parents. The immediate causes of our birth are not here spoken of; only we are taught that it is *of* God, and in itself immortal, if men will but not part with it, or occasion God to withdraw it. Holy Scripture, indeed, *connects* other causes besides Baptism with the new birth, or rather that one comprehensive cause, the whole dispensation of mercy in the Gospel, (for this, not the written or spoken word, is meant by the "word," the "word of truth;") but it at once marks, by the very difference of language, that these are only more remote instruments: we are not said to be born *of* them as *of* parents, but *by* or *through* them. They have their appointed place, and order, and instrumentality, *towards* our new birth, but we are not said to be born *of* them. Thus we are said to be "born" (as was noticed) "*of* seed incorruptible," *i. e.* of an immortal birth, but only "*through*¹ the word of God, which liveth and abideth for ever;" "in Jesus Christ have I begotten you *through*² the Gospel;" "of His own will begat He us *by*³ the word of truth;" no other instrument being spoken of as having the same relation to our heavenly birth as this of Water.⁴ Had it even been otherwise, the mention of any other instrument in our Regeneration could not of course have excluded the operation of Baptism: as indeed in Baptism itself, two very different causes are combined, the one, God Himself, the other a creature which He has thought fit to hallow to this end. For then, as Christ's merits, and the workings of the Holy Spirit, and faith, and obedience, operate, though in different ways, to the final salvation of our souls, and yet the one excludes not the necessity of the rest; so also the mention of faith, or of the preaching of the Gospel, as means towards our Regeneration, would not have excluded the necessity of Baptism thereto, although mentioned in but one passage of Holy Scripture. But now, as if to exclude all idea of human agency in this our spiritual creation, to shut out all human co-operation or boasting, as though we had in any way contributed to our own birth, and were not wholly

1 ΔΙΑ λόγον ζώντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. 1 Pet. i. 23.

2 ἐν Χριστῷ Ἰησοῦ ΔΙΑ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. 1 Cor. iv. 15.

3 βουλευθεὶς ἀπέκνησεν ἡμᾶς λόγῳ ἀληθείας. James i. 18.

4 "Unless as the Spirit is a necessary inward cause, so water were a necessary outward mean to our regeneration, what construction should we give unto those words wherein we are said to be new born, and that ἐξ ὕδατος, even of water?"—Hooker, b. v. c. 59.

the σπέρμα in our Lord's parable; and so, by this double mistake, inferred that St. Peter declared that "the incorruptible seed, of which we are re-born," is the "preaching of the word." The two metaphors are quite distinct. St. Jerome rightly translates (adv. Jovin. l. i. § 39.) "renati non ex coitu corruptibili sed ex incorruptione, per verbum viventis Dei et permanentis," and so Cajetan. ad loc. clearly explains it, "quæ natura generat, generat per semen, et illud corruptibile; vos quidem renati estis per semen, sed incorruptibile."

the creatures of His hands, no loop-hole has been left us, no other instrument named ; our birth (when its direct means are spoken of,) is attributed to the Baptism of Water and of the Spirit, and to that only. Had our new birth, in one passage only, been connected with Baptism, and had it in five hundred passages been spoken of in connection with other causes, still, because it was in that one place so connected with Baptism, no one who looked faithfully for intimations of God's will, would have ventured to neglect that one passage ; the truth contained in Holy Scripture is not less God's truth because contained in one passage only ; but now, besides this, God has so ordered His word that it does speak of the connection of Baptism with our new birth, and does not speak of any other cause, in the like close union with it.

These circumstances alone, thoughtfully weighed, would lead a teachable disposition readily to incline his faith whither God seems to point. For although the privileges annexed to Regeneration are elsewhere spoken of, and the character of mind thereto conformable,—our sonship and the mind which we should have as sons, our new creation,—yet these are spoken of, as already belonging to, or to be cultivated in, us, not as to be begun anew in any once received into the body of Christ. There are tests afforded whether we are acting up to our privilege of Regeneration, and cherishing the Spirit therein given us, but there is no hint that Regeneration can be obtained in any way but by Baptism, or if totally lost, could be restored. We are warned that having been “ saved by Baptism through the resurrection of Jesus Christ, we should no longer live the rest of our time in the flesh to the lusts of men but to the will of God,” (1 Pet. iii. 21. iv. 2.) that, “ having been born of incorruptible seed, we should put off all malice, and like new-born infants desire the sincere milk of the word,” (1 Pet. i. 23. ii. 1—3.) that “ having been saved by the washing of regeneration and the renewing of the Holy Ghost, we should be careful to maintain good works,” (Tit. iii. 1—8.) and again, those who had fallen in any way are exhorted to repentance ; but men are not taught to seek for regeneration, to pray that they may be regenerate ; it is nowhere implied that any Christian had not been regenerated, or could hereafter be so. The very error of the Novatians, that none who fell away after Baptism could be renewed to repentance, will approach nearer to the truth of the Gospel, than the supposition that persons could be admitted as dead members into Christ, and then afterwards, for the first time, quickened. Our life in Christ is, throughout, represented as commencing when we are by Baptism made members of Christ and children of God. That life may through our negligence afterwards decay, or be choked, or smothered, or well nigh extinguished, and by God's mercy again be renewed and refreshed ; but a *commencement* of life in Christ after Baptism, a death unto sin and a new birth unto righte-

ousness, at any other period than at that one first introduction into God's covenant, as is little consonant with the general representations of Holy Scripture, as a commencement of physical life long after our natural birth is with the order of His Providence. Those miracles of God's mercy, whereby He from time to time *awakens* souls from their lethargy, to see the reality of things unseen, and the extent of their own wanderings from the right way, no more indicate that they had had no life imparted to them before, than a man awaking from an unnatural slumber would that he had been physically dead. These analogies go but a little way; but the very terms "quickened," "awakened," "roused," and the like, wherewith men naturally designate the powerful interposition of God's Holy Spirit upon the hearts of men hitherto careless, convey the notion that the life was there before, although sunk in torpor, the gift there, although not stirred up, the powers implanted, although suffered to lie idle.

The evidence, however, arising from a general consideration of God's declarations in Holy Scripture, obtains fresh strength from the examination of the passages themselves: only we must not look upon them as a dead letter,* susceptible of various meanings, and which may be made to bear the one or the other indifferently, but as the living Word of God; particularly we should regard, with especial reverence any words which fell from our Saviour's lips, and see that we consider, not what they *may* mean, but what is their obvious untortured meaning. We should not argue, therefore, as some have done, that it is "improbable that Christ, discoursing with a carnal Jew, should lay so much weight upon the outward sign;" (for this teaching was not for Nicodemus only, but for His Church; and of all our Saviour's teaching we can know this only, that it would be far different and far deeper than what we should have expected, and that it would baffle all our rules and measures;) nor, again, would he say with Zuingli,† Calvin, Grotius, and the Socinians,‡ that the "water" may be a mere metaphor, a *mere* emblem of the Spirit; and so, that being "born again of water and the Spirit," means nothing more than "being born of the Spirit" without water.§

* "Now, then," says even Zuingli, vindicating Matt. xxviii. 19. from the common Anabaptist cavil, "see whether we also cannot weigh the sense and order of words, if indeed this strife about words (λογομαχία) ought to have any avail, when they are the words of Christ. For although I am by no means addicted to the bare letter of words, yet sometimes it needeth to weigh them according to the letter, yet in a due and right way, lest perchance the letter should kill."—De Baptismo, Opp. t. 2. f. 65.

† De Baptismo. Opp. t. ii. f. 70. v.

‡ See Faust. Socinus de Baptismo, c. 4. Opp. Fratr. Polon. t. i. p. 718. Slichtingius, ad loc. ib. t. vi. p. 26. agrees to the letter almost with Calvin. See Note P. at the end.

§ "I do not think they are to be heard, who hold that under 'water', in this place, not water, but the Holy Spirit is to be understood; as if the Lord meant

For Hooker* well says, "I hold it for a most infallible rule in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchemy doth, or would do, the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing. Or however such voluntary exercise of wit might be borne with otherwise; yet in places which usually serve, as this doth, concerning regeneration by water and the Holy Ghost, to be alleged for grounds and principles, less is permitted. To hide the general consent of antiquity, agreeing in the literal interpretation, they cunningly affirm, that certain have taken those words as meant of material water, WHEN THEY KNOW THAT OF ALL THE ANCIENTS THERE IS NOT ONE TO BE NAMED THAT EVER DID OTHERWISE EITHER EXPOUND OR ALLEGE THE PLACE, THAN AS IMPLYING EXTERNAL BAPTISM."

Rather, as the prophecy which these same persons alleged, that Christ namely shall "baptize with the Holy Ghost, and with fire," received its literal fulfilment at the day of Pentecost, and in this the later Baptism of the Apostles, we find, "as well a visible descent of fire, as a secret miraculous infusion of the Spirit: if on us He accomplish likewise, the heavenly work of our new birth, not with the Spirit alone, but with water thereunto adjoined, saith the faithfullest expounders of His words are His own deeds, let that, which His hand hath manifestly wrought, declare what his speech did doubtfully utter."

to make mention of the Holy Spirit twice, and to say, 'Whosoever is not born of the Holy Spirit and the Holy Spirit,' or 'whosoever is not born of water which is the Holy Spirit.'—*Bucer de vi et efficacia Baptismi*. Script. Anglican. p. 596.

* "When the letter of the Law hath two things plainly and expressly specified, water and the Spirit; water as a duty required on our parts, the Spirit as a gift which God bestoweth; there is danger in presuming so to interpret it, as if the clause which concerneth ourselves were more than needeth. We may by such rare expositions attain perhaps in the end to be thought witty, but with ill advice."—*Hooker*, L. v. c. 59.

"That we may be thus born of the Spirit we must be born also of water, which our Saviour here puts in the first place. Not as if there were any such virtue in water, whereby it could regenerate us; but because this is the rite or ordinance appointed by Christ, wherein He regenerates us by His Holy Spirit; our regeneration is wholly the act of the Spirit of Christ.—Seeing this [Baptism] is instituted by Christ Himself, as we cannot be born of water without the Spirit, so neither can we in an ordinary way be born of the Spirit without water, used or applied in obedience and conformity to His institution. Christ hath joined them together, and it is not in our power to part them; he that would be born of the Spirit, must be born of water also."—*Beverage's Sermons*, vol 1. p. 304.

† *Hooker*, l. c. See note A. at the end.

To name individuals* in this universal consent is to disguise the extent of the evidence; it is to point to a few single luminaries in the nightly sky, when the whole heavens are lighted and thickly set with the "stars which He has ordained." For those who, in their extant writings, were not led to explain this text of St. John, yet in their other language bear ample and implicit witness that they understood it in the same sense as the rest of the Christian Church. Every vestige of exposition of Scripture, every statement of Christian doctrine which can bear this way, implies the same. Thus, when one explainst the words, "He shall lead me to the waters of refreshment," of "the water of regeneration, whereby whoso is desirous of the Divine Grace, being baptized, layeth aside the old age of sin, and whereas he was decayed, hath his youth renewed;" or again, when David speaketh of the "blessedness of him to whom the Lord imputeth no sin," saith, † foreseeing with prophetic eyes the grace of the "New Testament, and that remission which through the all-holy Baptism is bestowed upon believers, he pronounceth them blessed, inasmuch as they received free remission of sin," no one could doubt how he would explain the words of St. John. No one could doubt that they who so expounded, had their minds filled with the benefits of Baptism, so that the very mention of forgiveness brought to their thoughts that full remission, whereby they were admitted into the kingdom of heaven; the very name of "waters of refreshment" re-

* *Vazquez*, in 3 Part. S. Thomæ Disp. 131. n. 22, refers to *Justin Apol.* 2. *Tertullian* de Baptismo, c. 11. n. 89. *Cyprian*, L. 3. ad Quirin. c. 25. *Ambrose*, L. 3. de Spiritu Sancto, c. 11. *Jerome* in c. 16, *Ezek. Basil* and *Gregory of Nyssa* de Baptismo. *Gregory Nazianzen*, Orat. 40, in S. Bapt. and he adds "all the commentators, whom he omits as superfluous." Such are, to name the older, not only *St. Chrysostome*, *St. Augustine*, *St. Cyril, of Alexandria*, *Nonnus*, but *Theodorus* of Mopsuestia, *Apolinarius*, *Amonius*, *Severus*, (ap. *Corderius* Caten. in Joann. Evangel.) To these may be added, *Recognit. Clem.* vi. 9. [Hom. xi. c. 26. *Epit.* c. 17, 18.] *Origen* in Ep. ad Rom. L. v. c. 8. p. 561, ed. de la Rue. *Nemesianus* in *Concil. Carthag.* ap. *Cyprian* p. 338. [ed. *Bened.*] *Auctor Lib. de rebaptismale*, apud. eund. p. 355. *Eusebius*, ad Is. 3, 2, [Montfaucon Coll. Nov. t. ii. p. 368.] *St. Cyril of Jerusalem*, Cat. xi. c. 9. *Constitt. Apostol.* L. vi. c. 15. *Hilary of Arles*, [Combesis. *Bibl. Patr.* v. 22.] *Leo the Great*, Ep. ad *Demetriad.* c. 11. *Quæst.* ad Antioch c. v. *Hesychius* in Ps. 103, [Catena *Corderii*.] A late writer in the "Record" [I am told] ventured the assertion that *St. Chrysostome* was the first who interpreted the text of Baptism! Of the witnesses here quoted he is the twentieth; and this without taking into account the manifest allusions to the text in *S. Hermas*, [L. iii. c. 16.] *S. Irenæus*, [iii. 17. 2.] *S. Dionysius* of Alex. [c. *Samosaten.* L. iv. p. 230.] *S. Optatus*, [de Schism. *Donatist.* v. 5.] Let any one disposed to disparage this evidence, think how he would appreciate it, if it supported any point in the system which he has made his own.

† *Theodoret*, in Ps. xxii. 23, with whom *St. Athanasius* agrees, although not speaking quite so strongly. These are two, in whose extant works we happen to have no interpretation of the text of St. John.

‡ *Theodoret* and *St. Athanasius*, in Ps. xli. 42, both alike positively.

called that health-giving stream, the Baptism of water and the Spirit, which had cleansed them of all sins, and given them a fresh life, the life from above. All such expositions are an *a fortiori* evidence that such writers must have understood, in like manner, the words of their Lord. Not only did they understand the words "water and the Spirit" of Baptism, but they regarded them as a sort of key to the rest of Holy Scripture, which any way bore upon the same subjects. Thence they inferred, that wherever, under the law, free remission of sins was set forth, there was an intimation of that gift of Christ in the Gospel, without which a man could not "enter into the kingdom of Heaven;" thence, also, that when water was spoken of as cheering, cleansing, refreshing, there was a secret reference to that great mystery, wherein our Lord, by condescending to be Baptized, should "sanctify water to the mystical washing away of sin," and to the imparting of His holiness. And so of those words, (St. John i. 12, 13.) "As many as received Him, to them gave he power to become the sons of God, to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" whoso should explain them of the gift of God in Baptism, could not hesitate so to understand the words of our Lord. For this exposition is founded on the very notion, that the partaking of the Incarnation and the Christian relation of sonship to God, is imparted through Baptism, and is not imparted without it. Yet even Pelagius* understood the gift here spoken of to be realized through Baptism; and among the Christian fathers, allusions to this text are frequent, even where our Lord's words are not quoted; because this declares more positively the Christian's privilege of the birth of God: our Lord's words are spoken negatively, that no one shall see the kingdom of heaven without that birth.—Controversy and error have driven us into narrower bounds, where our forefathers used to "feed freely in a large pasture."

The force of the appeal to this text is much disguised again by mere reference to those who allege it. For beyond the simple fact of the unity of the whole Church, by whom one and one only sense is found in it, there is something very impressive in the very way in which it is quoted. It is impressive from very contrast, amid our strifes of words, to see the undoubtingness with which the whole Church embraced one meaning, alluded to, drew inferences from it, as having the nature of an axiom in religious truth. There is, however, yet another test. The very first author who names it, Justin Martyr, in a public document, written not forty years after the death of St. John, speaks of it as a recognized ground of Christian Bap-

* His comment is, "Through Faith they are born of Him, through the renewal of Baptism and grace of the Holy Spirit."—App. ad Hieron. t. xi. p. 774.

tism. He speaks not in his own name, but in that of the whole Church.*

“Whoever are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are taught, with prayer and fasting, to beg of God the remission of their former sins, we also praying and fasting with them. Then they are led by us to a place where is water, and after the manner of new birth, that we also were new born, are they new born. For they are bathed in the water in the name of God the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost. For Christ said, ‘Except ye be born again, ye shall not enter into the kingdom of Heaven.’ But that it is impossible for those who have once been born to enter into the wombs of those who bare them is manifest to all.”

And not less Tertullian,† arguing the very point, whether, because faith sufficed to Abraham without Baptism, therefore it sufficed now.

“Be it that in past times, before the Passion and Resurrection of the Lord, salvation was through bare faith. But when faith was enlarged by the belief in His Nativity, Passion, and Resurrection, there was added the sealing of Baptism, a clothing, as it were, of faith, which heretofore was bare, but which now avails not without the law annexed to it. For a law of Baptism, has been prescribed, and its form ordained. ‘Go,’ He saith, ‘teach all nations, baptizing them,’ &c. And that strict rule, ‘Except a man,’ &c. blended with this law, obliged faith to Baptism as a thing essential; so thenceforth all who believed were baptized.”

In both these writers alike it is spoken of *as a known fact*, that Christians had ever been baptized, in obedience to these words of our Lord; and so it is assumed, as having been undoubted by the whole Church, from the Apostles downwards, that our Lord in those words spoke of His Baptism, that Faith, without the Baptism of Faith, did not regenerate. In St. Basil’s clear and eloquent words,‡ “Faith and Baptism are two modes of salvation, akin and indivisible, for Faith is perfected by Baptism, and Baptism is founded by Faith, and both are accomplished through the same Names. For as we believe in Father, Son, and Holy Spirit, so are we also baptized into the Name of the Father, and the Son, and the Holy Spirit.”

Thus, then, we have not only the universal consent of the early Church, but we have, in the very earliest writers, an appeal to the then practice, as resting upon the plain meaning of these words of Scripture, and implying an Apostolic tradition.

* Apol. 1.

† De Baptismo, c. 13.

‡ De Spiritu, S., c. 12. fin.

Again, if we must have recourse to the admissions of heretics, (since people will trust them rather than the Church,) there was no text by which the Pelagians were more pressed than this. Nothing but sin could exclude any from the kingdom of Heaven; but infants were baptized, because our Lord had said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of heaven." This showed (the Catholics argued) that infants had sin, and since not actual, original sin. The Pelagians answered not, (as moderns would,) by cutting short the question, denying that the text had anything to do with Baptism, or that infants *could* need baptism; but they answered (also in a modern way,) by keeping close to the letter of Scripture, and disregarding its spirit, that "they did enter into life eternal, although "not into the kingdom of Heaven."*—Here, then, we have a heresy requiring the attention of the whole Church; the Church appealing to the Apostolical custom of infant baptism, and our Lord's words, as the ground of that custom; the adversaries admitting both, but escaping the result of their admission by an expedient which attests into how great straits they were reduced. Now, let any one imagine the controversy transferred from that day to this, would the Pelagians have the same difficulty now? and can this difficulty be otherwise explained than through the fixed and rooted persuasion in the whole Church, that our Lord, when speaking of the "birth of water and the Spirit," spoke of the privileges of Baptism?

The Catholicity of this interpretation of our Lord's words, "Except a man be born of water and the Spirit," is still further illustrated by the use of them in the Baptismal Liturgies of the whole ancient Church. There is not a Liturgy, from Britain to India, which does not in some way incorporate it: the Eastern Liturgies rehearse it as the Gospel;†

* "These [the Pelagians] are alarmed at the words of the Lord, 'Unless a man be born again, he shall not see the kingdom of God,' which he explains, 'Unless a person be born again of water and the Spirit, he shall not enter into the kingdom of Heaven.' And so they would fain give unbaptized infants salvation and eternal life, as the deserts of their innocency, but make them aliens from the kingdom of Heaven, as not having been baptized; a new and strange assumption, as if there could be salvation and life eternal out of the inheritance of Christ, out of the kingdom of Heaven! They seek, namely, a lurking-place therein, that our Lord does not say, 'Unless a man be reborn of water and the Spirit, *he shall not have life*, but he shall not enter into the kingdom of God.'"—S. Aug. de Peccat. Merit. et. Remis. i. § 26.

† John iii. 1—9. is a lesson in the *Armenian* Baptismal service, [see Assem. Cod. Liturg. t. ii. p. 196—206;] in that of *Malabar*, John ii. 25.—iii. 8. ib. t. i. p. 188; that of *Antioch*, c. 3, 1—11, ib. p. 229; that of St. James of Edessa, from the Greek, c. 3, 1—6, p. 248; and the Apostolic Liturgy, revised by Severus, t. ii. p. 274, c. 3, 1—21, Coptic and *Æthiopic*, [t. ii. p. 154.] In the Western Church, part of the beginning of each of the four Gospels was read in the service for the Catechumens, yet not simply as the beginning, but because each contained something suited thereto. The portions read were St.

the Western have some corresponding passages in the place of the Gospel; but both East and West, the Churches of St. James, St. Mark, St. Peter, and St. Paul, St. John, St. Thomas, and those whose human founders are not known,—the Church of Egypt, of Antioch, of Armenia, of Ethiopia, of Malabar, of Constantinople, Rome, Gaul, Milan, the Goths, all not new or of yesterday but from remote antiquity, attest that their forefathers understood the words of our Lord in no other sense. The truth so contained in the text recurs in every form; it occurs in the prayer for the hallowing* of the Baptismal Fountain, or (as in our own Liturgy)

Matt. i. 18—21, "The birth of Jesus Christ was on this wise," to "He shall save his people from their sins." St. Mark i. 1—8. to "He shall baptize you with the Holy Ghost." St. Luke i. 5—17. to "make ready a people prepared for the Lord." St. John i. 1—14. the Incarnation of the Eternal Word to "who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." These Gospels occur in the Sacramentary of Gelasius, [ap. Assem. t. i. p. 9, 10, from a MS. of the seventh century] of Gregory, [ib. p. 22. MS. of ninth century;] Gothic and Gallican Missal (early part of eighth century) p. 35; Gallican Sacramentary (end of seventh century,) p. 40; Missal of Gellone, pp. 57, 58; Poitiers (end of ninth century,) p. 63, 64, 68, 69; Vietri, Naples, p. 75; Vienne, pp. 77, 78, 79, 80; Liege, pp. 83, 84.

* *Old Roman Sacramentary of Gelasius*, (Ass. ii. 4;) Gregory, ib. p. 8; Apamea in Syria, (fourteenth century) p. 75; Gallican, Colbert, ninth century, p. 63; Moissac, ninth century, p. 68.

"Let the power of Thy Spirit descend into the fulness of this fountain, and impart to the whole substance of this water the power of regenerating. Here be all stains of sins blotted out. Be the nature here formed in Thy image and restored to the glory of its first estate, cleansed from all defilements of the old man; that every one who cometh to this sacrament of regeneration may be born again to the new infancy of a real innocence."

Old Gothic (ib. p. 34.)

"O Lord, who sanctifiedst the river Jordan for the salvation of souls, let the angel of Thy blessing descend upon these waters, that thy servants being bedewed with them, may receive remission of sins, and being born of water and the Spirit, may serve Thee devotedly for ever. Through our Lord, &c."

Old Gallican (ib. p. 38.)

"Let us, with one mind and humble prayer, beseech the God of everlasting gifts and healthful graces, that through His Word, Wisdom and Power, His Son, our Lord Jesus Christ, He would grant to His people, coming to the health-giving Baptism, the grace of the new birth; and wholly removing hence all approach of any evil, pour His Holy Spirit into the life-giving Bath; that when the people, thirsting after righteousness, entereth the health-giving waters, they may truly (as is written) be 'born again of water and the Spirit,' and being buried with their Redeemer in the Bath, after the likeness of the Holy and Divine mystery, and dying with Him in Baptism, may rise with Him in His kingdom. Through, &c."

as the ground* why the port of Baptism was sought after; in prayer

“And again,—‘Sanctify this fountain, Thou Sanctifier of the human race; fit this place for the influence of Thy Holy Spirit; let the old Adam be buried here, &c.’” (as in our Liturgy.)

Constantinople and Greek Church (ib. p. 138.)

“Thou hast said, O Lord, ‘wash and become ye clean, put away iniquities from your souls.’ (Is. i. 16.) Thou hast bestowed on us the new birth from above, through ‘water and the Spirit.’ Manifest Thyself, O Lord, over this [water,] and grant that whoso is baptised therein may be transformed, so as to ‘put off the old man, which is corrupt according to the deceitful lusts, and put on the new man, which is renewed after the image of Him who created him,’ that ‘having been planted through Baptism in the likeness of His death, he may be a partaker also of the resurrection,’ &c.”

Church of Jerusalem and Antioch, (Syriac) (ib. pp. 220, 231.) *Apostolic*, as arranged by Severus, patriarch of Antioch, p. 291.

“Do Thou, O Lord of all, make these waters, waters of comfort, waters of joy and gladness, &c. For Thou hast said, ‘Wash ye, be ye clean, put away iniquities from your hearts.’ Thou hast given regeneration ‘by water and the Spirit,’ and to Thee we uplift glory and thanksgiving, and to Thy Only Begotten Son, and to Thy Holy Spirit, now and for ever. Amen.”

Coptic and Ethiopic (t. ii. pp. 166—7.)

“Since Thy Only-Begotten Son, our Lord Jesus Christ, who, descending into the Jordan, cleansed its waters, bare witness, saying, ‘Unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of heaven’—O Lord, upon this water, and by it and by Thy Holy Spirit, through Thy Divine Power, regenerate Thy servant, who hath offered himself to Thee.”

* *Maronite*, (arranged by St. James of Sarug, fifth century.) Address by Deacon (ib. t. ii. p. 344.)

“Nor doth he receive the heavenly kingdom who is not baptised and cleansed. Come, my beloved, become children of the Church and of Baptism, which reneweth what is decayed in you, and healeth your wounds. Put off what is old, by the waters of Baptism, and put on the robe of glory through the Holy Spirit from the water, &c.”

Armenian (t. ii. p. 198.)

“Moreover, Thou hast decreed, through Thy unfailling Word, that they ‘who are not regenerated of water and the Spirit shall not see eternal life;’ wherefore, this Thy servant, affrighted, desiring eternal life, cometh willingly to the spiritual Baptism of this water. Send forth, we beseech Thee, O Lord, Thy Holy Spirit into this water, as Thou sanctifiedst Jordan, &c.”

to God* to make them fit to receive it; in thanksgiving† to Him for

* *Old Roman Church. Gelasius*, t. i. p. 21. (in eight MSS. of eighth century, Gellone, Rheims, Anglican in Monastery of Jumiege, Noyon, Poitiers, MSS. of Royal and Colbertine Libraries, Moissac near Thoulouse, Martene de Antiq. Eccl. Rit. L. i. c. i. p. 38.) Prayer on admitting a heathen as a Catechumen.

“Deign to hear him, who boweth his neck before Thee; let him come to the fountain of the washing, that being ‘born again of water and the Holy Spirit,’ and ‘being freed from the old man, he may put on the new man, which is created after Thee;’ let him receive the incorrupt and spotless clothing, and be accounted worthy to serve Thee our Lord, through the Lord, &c.”

Church of Antioch, i. 220; *Apostolic*, by Severus, t. ii. p. 266. (For Catechumens.)

“Write Thy fear in their hearts, that they may know the emptiness of this world, and that putting from them all ungodliness and worldly lusts, they may be made meet for the regeneration, which is from above, of water and the Spirit, &c.”

Apostolic, by Severus (t. ii. p. 267.)

“God, who out of His love was in an incomprehensible manner made man, of the Holy Virgin, with a human body, yet born without generation, that He might bring the sons of men to the adoption of sons of His Father, and might make them sons of God by water and the Spirit: do Thou, O Lord, cover with the right hand of Thy mercy this Thy servant, who is prepared for Holy Baptism, and sanctify, cleanse, and wash him with Thy holy hyssop, and unite him with Thy spiritual and holy sheep, &c.”

A short form by *Severus* (t. ii. p. 302.)

“And grant him by Thy mercy, the new birth by ‘water and the Spirit,’ and make him meet for the good things which are from Thee, through the goodness and mercy of Thy Christ, &c.”

Antioch revised (t. i. pp. 224, 225.)

“Do thou perfect by ‘water and the Spirit,’ and make them sons of the new birth for the remission of sins and the clothing of incorruption; put off from them the old man, which is corrupted through the deceitful lusts, and clothe them with the new clothing, which is renewed in knowledge in the likeness of Thee, O Creator; where there is neither Jew nor Syrian, neither circumcision nor uncircumcision, but in all and in each is Thy dwelling-place. For Thou hast said in Thy illumining and living doctrine, ‘Except a man be born of water and the Spirit,’ he cannot see Thy kingdom. Wherefore, O Lord, make them meet for Thy heavenly kingdom.”

Also the prayer, “Write Thy fear, &c.”

† *Gelasius*, (Ass. ii. 5;) *Gregory*, (ib. 9, 10;) *Modern Roman*, (pp. 18, 19—30;) *Old Gallican*, (p. 39, from MS. of seventh century, p. 42;) *Ambrosian, Milan*, (pp. 47—51;) *Gellone*, (p. 55;) *Colbertine MS.* ninth century, p. 66; *Moissac*, Isle of France, ninth century p. 68; *Anglican*, from Norman MS. p. 70; *Cologne*, p. 73; *Apamea* in Syria, p. 76; *Paris and Lodi* in Italy, p. 67; *Vienne*, p. 61.

having bestowed it, and prayer to Him to keep this His gift in them to the end. It occurs also in the prayer of the minister that he may

Western Church (prayer at the Chrism after Baptism.)

“Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Spirit, and hath given thee remission of all sins, He anoints thee with the unction of salvation in Christ Jesus our Lord to life eternal.”

Gelasius, (Ass. ii. 7;) *Gellone*, (p. 58;) *Rheims*, (MS. of eighth century, p. 59;) *Chelle Diocese of Paris*, ninth century, p. 63;) *Colbertin*, MS. ninth century, (p. 66;) *Moisac*, (ninth century, p. 70;) *Anglican*, (p. 71;) *Cologne*, (p. 74.)

“Almighty everlasting God, who hast regenerated Thy servant by ‘water and the Holy Spirit,’ and hast given him remission of all sins, grant him continual health to acknowledge the truth of Thy Unity through the Lord Jesus Christ.”

Gothic (p. 36.)

“Let us pray, dearly beloved brethren, our Lord and God for these His regenerate, who have now been baptised, that when the Saviour shall come in His majesty, He may clothe them with salvation, whom He has born again ‘of water and the Holy Spirit.’” (Collect after giving the white vestment.)

Old Gallican, (MS. of seventh century, ib. p. 43.)

“O Lord God Almighty, do Thou, in these Thy servants whom Thou hast appointed to be born again ‘of water and the Holy Spirit,’ preserve that holy Baptism which they have received, and be pleased to perfect it to the hallowing of Thy Holy Name; that thy grace may ever avail to them, and that what they have received by Thy free gift they may keep by the integrity of their life.”

Church of Jerusalem (p. 254.) (Prayer with offering of incense.)

“O God, the Word, Begotten from everlasting,—who, by thy life-giving dispensation, breaking down the barrier of the ancient enmity, hast given to the human race a second birth ‘of water and the Spirit,’ the bright robe of Baptism, and the heavenly gift of adoption, and kindred with the Father and the Spirit,—grant that we may stand in fear and trembling before Thee, standing pure and without falling, until our last breath, clothed with the royal robe of holy Baptism, which Thou hast wrought for us through Thy Divine goodness, and which, by an unfeigned faith, is kept whole, &c.”

Church of Antioch. (Apostolic by Severus, on raising the Baptized from the Water, a hymn, t. ii. p. 300.)

“Spread thy wings, Holy Church, and receive the gentle lamb, which the Holy Spirit hath begotten of the waters of Baptism. Hail, thou new lamb, son, begotten of Baptism, whom I have begotten of the waters, in the Name of the Trinity.”

In the order by *Severus* himself, p. 266, note, there occurs :

“The filth of our sins, and the stains which come from the enemy, we wash off this day, in the laver which is of water and the Spirit.”

be made worthy* to administer so high a mystery. And now let any one, who wishes to see the truth, labor to lay aside prejudice, and without bias to review this evidence. It relates to no insulated point, no bye or incidental question, which may be laid aside or assumed without affecting the rest. It lies, as is confessed, at the root of the whole system; as some say, a deadening doctrine; as the old Church found it, full of life; but, in either case, it is the point from which the two opposite systems, which divide the Church, diverge. Let a person, then, consider what the evidence is. Every vestige of Christian writing which God has preserved to us from the ancient Church, that explains the words, "Except a man be born of water and the Spirit," assumes, that they declare that in Baptism we are born from above, through our Saviour's gift: every passage, which speaks of the privileges of Baptism at all, implies the same; their whole system of theology presupposes it; every branch of the whole Church, independent as they may have been in their origin, ingraft upon their Baptismal Liturgies, (and in this sense,) our Lord's words, "Except a man be born of water and the Spirit." The doctrine seems to militate against predestinarian views, yet St. Augustine, the author of those views, and his disciples, maintained and urged it: heretics, whose interest it was aforesaid to deny it, retained, in their own sense, their belief in this; until, at last, after the Church had borne witness to it for fifteen centuries, one man arose and denied it. Now, let any one find any other instance in which the whole Church has thus uniformly held any doctrine, which can be proved to be an error; if he cannot, let him ask himself what ground he has for supposing them to be in error on this, for setting a modern novelty against the consent of the whole Church, or how the supposition of such an error is consistent with his Saviour's promise, never to forsake His Church.

But, combining this consent with our Lord's words, the argument becomes so strong, that with one who loves his Saviour, and is not hindered by a long contrary bias, I would gladly rest the whole question of Baptismal Regeneration upon this one consideration. However men may think that the words do not *require* this interpretation,

* *Greek and Syriac.* Apostolic Liturgy translated from the Greek by James of Edessa. (Prayer in offering the incense. T. i. p. 256.)

"Giver of Holiness and Saviour of the human race, Thou who hast transformed earthly things into a good and heavenly order, and hast renewed the way of salvation 'through water and the Spirit,' and hast by the love of Thy Christ brought us to that life, and hast set us miserable sinners as Thy servants in the presence of Thy glory—fill us with the might of thy Holy Spirit and the grace of Thy Only-Begotten Son, and make us able to be ministers of Thy New Testament, and that with knowledge, and faith and repentance, we may be fit now also to minister to Thy all-glorious name."

Also in the Apostolic form arranged by Severus, Patriarch of Antioch, t. ii. p. 286.

they will readily admit that it is *an* obvious, perhaps (apart from other considerations) *the more* obvious meaning; add, then, to this, that the Christian Church uniformly, for fifteen centuries, interpreted these His words of Baptism; that on the ground of this text alone, they urged the necessity of Baptism; that upon it, mainly, they identified* regeneration with Baptism. If, then, this be an error, would our Saviour have used words which (since water was already used in the Jews' and John's Baptism) must inevitably, and did lead His Church into error? and which He, who knew all things, must, at the time have known, would lead His Church into error; and that, when, according to Zuingli's or Calvin's interpretation, His meaning had been as fully expressed, had it stood, "born of the Spirit," only. Rather, if one may argue from the result, one should think, that our Saviour added the words, "of water," (upon which, in His immediate converse with Nicodemus, He does not dwell,) with the very view, that His Church should thence learn the truth, which she has transmitted,—that "regeneration" is the gift of God, bestowed by Him, in this life, in Baptism only. Indeed the opposite exposition, invented by the Swiss teachers, was so manifestly a mere weapon, by which to demolish a Papal argument for the absolute necessity of Baptism, that it had hardly been worth commenting upon, but that no error ever stops at its first stage; mere repetition hardens as well as emboldens; what is first adopted as an expedient, is afterwards justified as being alone the truth—the mantle, which was assumed to cover shame, cleaves to us, like that in the fable, until it have sucked out the very life and marrow of our whole system. One text, misquoted in order to disprove the *absolute* necessity of Baptism, has ended in the scarcely disguised indifference or contempt of an ordinance of our Saviour.

Not less peremptorily, however, do our Blessed Saviour's words refuse to be bound down to any mere *outward* change of state,† or

* I say, identified, because, so convinced were they of the connection of "regeneration" with Baptism, that they use it, unexplained, when the ordinary sense of "regeneration" were manifestly incorrect. Thus Jerome uses it of the Baptism of our Saviour, (L. 1. c. Jovinian. circa med. quoted by Wall, Infant Baptism, p. 19. :) as also do others, where, if it have any sense but that of "being baptized," it can only mean, was "declared to be the Son of God," (as Ps. ii. 7. is sometimes applied to His Baptism;) but they never could have used "re-natus" in this sense, had they not been accustomed to use it as identical with Baptism. In like manner, in our own Articles "renatis," in the Latin copy (Art. 9.) is Englished by "baptized." As in the Ancient Church, St. Hilary, on the confession of Faith in Baptism, "Didst thou not, when thou wast re-born (renascens,) confess that the Son of God was born of Mary?"—De Trin. L. ix. c. 49.

† Whitaker de Sac. q. iv. c. 2. ad test. 1. ex Concil. Nic. 1. ap. Gataker, p. 123. "The Fathers did not mean to be understood to the letter, (that there "was one Baptism for the remission of sins; but the Council thus speaks because Baptism designates a new state." I cannot but think, too, that Water-

circumstances, or relation, however glorious the privileges of that new condition may be. For this were the very opposite error; and whereas the former interpretation “dried* up” the water of Baptism, so does this quench the Spirit therein. One may, indeed, rightly infer, that since the Jews regarded the *baptized* proselyte as a new-born child,† our Saviour would not have connected the mention of water with the new birth, unless the new birth, which He bestowed, had been bestowed through Baptism: but who would so fetter down the fulness of our Saviour’s promises, as that His words should mean nothing more than they would in the mouth of the dry and unspiritual Jewish legalists? or, because they, proud of the covenant with Abraham, deemed that the passing of a proselyte into the outward covenant, was a new creation, who would infer that our Saviour spoke only of an outward change? Even some among the Jews had higher notions, and figured‡ that a new soul descended from the region of spirits, upon the admitted proselyte. And if it were merely an outward change—a change of condition only, wherein were the solemnity of this declaration, “Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God,”? for the “seeing” or “entering into” the kingdom of God, *i. e.* the Church of Christ, (first militant on earth, and then triumphant in heaven,) was itself a change of state, so that the two sentences would have had nearly the same meaning. And who could endure the paraphrase, “unless a man be brought into a state outwardly different, he cannot enter into the kingdom?” But our Saviour Himself has explained His own words. To be “born of the Spirit,” stands opposed to the being “born of the flesh.” As the one birth is real, so must the other be; the agents, truly, are different, and so also the character of life produced by each: in the one case, physical agents, and so physical life, desires, powers; and, since from a corrupted author, powers weakened and corrupted: in the other, the Holy Spirit of God, and so spiritual life, strength, faculties, energies; still, in either case, a real existence; and, to the Christian, a new, real, though not merely physical beginning—an existence real, though invisible—and, though worked by an unseen Agent, yet (when not stifled) felt in its effects, like the energy of the viewless winds.§

land’s statements lead to too outward a view, at least in the case of infants, an outward admission to privileges which may afterwards become inward. In saying this, however, I mean not to depreciate the services, which on this, as on other subjects, Waterland has rendered to the Church.

* Hooker, l. c.

† See Lightfoot, ad loc. Archbishop Laurence’s *Doctrine of Baptismal Regeneration*, p. 28. See note AA. at the end.

‡ Archbishop Laurence, l. c. pp. 31, 32. See note AA.

§ The two births, the natural and the baptismal, are eloquently contrasted by St. Augustine:—“One is of the earth, the other of heaven; one of the flesh, the other of the Spirit; one of mortality, the other of eternity; one of man and woman, the other of God and the Church.”—In Joann. Tract. xi.

This birth "of the water and the Spirit" our Blessed Saviour declared to be *ἄνωθεν*, *i. e.* (as seems probable) not simply that we must be born *again*, (for this is implied by the very saying that one now living must be born,) but "from above," as the word *ἄνωθεν* is always used by St. John, and indeed throughout the Old and New Testaments. Nicodemus, namely, had (in the name of himself and others) confessed that our Lord "was come from God," and then made a sort of inquiring pause, (as it would appear,) as to the signs of His coming, or the mode of His manifestation.* Carnal notions of our Lord's kingdom were probably at the root of his error; he thought that the kingdom of God would come with observation, and awaited its coming. Our Lord, seeing the love of truth mixed with his natural fearfulness, graciously prepared him for the contrary, and connected the discovery of the spiritual nature of His kingdom with the confession of Nicodemus. As if He had said, "I am, indeed, come down *from God* (*ἀπὸ Θεοῦ*,) and he can only see My kingdom, who is born *from above*, or *from God*. The children only of the kingdom can know the mysteries of the kingdom, the children of God the things of God." "Nicodemus," says St. Chrysostom, "thought that he had made some great confession of Christ when he had so spoken. But what saith Christ? He showeth that he had not reached the very threshold or vestibule of the true knowledge; but that he, and all who spake thus, were yet straying without the palace, and had not even caught a glimpse of the true knowledge, who had such thoughts of the Only-Begotten. What said He? 'Verily, verily,' &c., *i. e.* 'unless thou be born from above, and receivest the truth, thou wanderest without, and art far from the kingdom of God; only to make the words less grievous, He speaketh not plainly but indefinitely, 'unless a man,'—all but saying, 'whether thou or any other thinkest this of Me, he is without the kingdom—' What He says then is of this sort, 'Unless thou be born again, unless thou receive the Spirit through the bath of regeneration, thou canst not receive the fitting conception of Me. For this conception [that He was a teacher only] is not spiritual, but carnal. For it is impossible for him who is not so born to see the kingdom of God; Christ here pointing to Himself, and showing that He is not that only which was seen, but that we have need of other eyes to see the Christ.'"

So then our Lord declares here the mystery, not only of a new

no. 6. See a similar passage against the Pelagians, *de peccat. meritis et remiss.* L. 3. c. 2.

* This connection has been suggested by Lightfoot *ad loc.*, and others from him; "Since then there was so earnest an expectation among the Jews of the coming and kingdom of the Messiah, and Nicodemus appears to have thought the miracles of Christ an indication and specimen thereof, Christ instructs him, how he may be fit to see and enter into that kingdom, and enjoy the blessings of those times."

birth, but of a birth "from above,"* "from God," as the beloved

* Besides vv. 3. 7. it occurs in St. John v. 31. "He who cometh *from above*;" xix. 11. "given thee *from above*;" and xix. 23. St. Matt. xxvii. 51. Mark xv. 38, "woven from above." So in St. James i. 17. "is *from above*, coming down from the Father;" iii. 15. "coming down *from above*;" iii. 17. "the wisdom *from above*." In the only other cases in which it occurs in St. Luke and St. Paul it signifies "from above" of time, St. Luke i. 3. Acts xxvi. 5. Gal. iv. 9. In the LXX. it occurs seventeen times, always in the sense of "above" and "from above;" nine times answering to $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$, which word our Lord may have here used, ($\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$). The authority of Antiquity goes the same way. S. *Crysostome* gives the two renderings, ad loc., "the word $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$ some say 'from heaven,' others, 'again,'" but does not decide; yet his language leads one to think that he took that sense which he placed first, and so his Benedictine editors have translated him throughout, "desuper." And so (which has much weight,) *Theophylact* manifestly understood him; for in his commentary, which is here a sort of paraphrase of St. Chrysostom, he says, "Since Nicodemus had a low notion of Christ, that he was a teacher, and God was with Him, the Lord says to him, it was to be expected that he should have such conceptions of Me; for not as yet have you been born *from above*; i. e. the spiritual birth of God ($\epsilon\kappa\ \Theta\epsilon\omicron\upsilon\delta\iota$).—But I say unto thee, that thou, or whosoever is not born from above and of God," &c. (where the $\epsilon\kappa\ \Theta\epsilon\omicron\upsilon\delta\iota$ is inserted to explain the $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$, which Chrysostom uses in this same sentence.) "For the birth through Baptism, illumining the soul, enables a person to see, i. e. to perceive, the kingdom of God, i. e. His Only-Begotten Son." And before Chrysostom, *Origen* (lib. v. in Ep. ad Rom. 58.) " $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$ signifies both 'again' and 'from above.' But here, since he who is baptized by Jesus, is baptized in the Holy Spirit, it must be understood not as 'again,' but 'from above;' for we say 'again' when the same things are repeated; but here the same birth is not repeated, but setting aside this earthly birth, a new birth is received from above, and so we should read more correctly in the Gospel, 'unless a man be born from above,' for this it is to be born of the Holy Spirit." (This last paragraph, "and so we should read more correctly," &c. must be the translator's Ruffinus, making Origen's interpretation his own, since in Latin only could there be any question about the *reading*; in the original $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$ expressed both; so we have here the authority of *Ruffinus* also.) *St. Cyril of Alexandria* (whose explanation is like Chrysostom's) compares (ad loc.) the use of $\epsilon\kappa\ \tau\omicron\upsilon\delta\iota\ \alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$, "I am from above," John viii. 23, and at the end of this ch. v. 31: $\delta\ \alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\ \epsilon\pi\ \rho\chi\omicron\mu\epsilon\upsilon\omicron\varsigma$, "he that cometh from above," and explains it thus: "it is the will of the Father that man should be made partaker of the Holy Spirit, being born to an unwonted and foreign life, and that man, being of the earth should be a citizen of heaven. But in that He says that the new birth through the Spirit is 'from above,' He showeth plainly that the Spirit is of the essence of the God and Father, and of Himself He says, 'I am of 'above.' *Ammonius* (Catena Corderi) explains also 'from above,' and argues in the same way the Divinity of the Holy Spirit. *St. Cyril of Jerusalem* seems to take it in the same way, since he compares and contrasts our birth "of water and the Spirit" with that of Christ of the Father, and with St. John i. 12, and it is adopted in the Greek liturgy, (Ass. ii. 138.) "thou hast granted us the regeneration from above ($\tau\eta\upsilon\ \alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon\ \alpha\nu\alpha\gamma\iota\upsilon\upsilon\eta\sigma\iota\upsilon$) through water and the Spirit," (where the $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$ would be superfluous except in this sense) *Nonnus* (A. D. 410) alone of the Greek writers (as far as I am aware) interprets $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$ 'again;' and this, in a question of Greek interpretation, has great weight; and with it, the fact that St. John uses it elsewhere only in this sense. The translations (Syriac, Vulgate, Coptic) have given perhaps the general sense

disciple from his mouth repeats it, "born of God" (John i. 13.) and in his Epistle dwells so longingly on the words, "born of Him" (1 John ii. 29.) "born of God" (iii. 9. iv. 7. v. 1. 4. 18.) "of God" (*ἐκ τοῦ Θεοῦ*) (iii. 10. iv. 1, 2, 3, 4. 6. v. 19.) "children of God" (iii. 2. 10. v. 2.) which he so intertwines as being identical one with another. No change of heart, then, or of the affections, no repentance, however radical, no faith, no life, no love, come up to the idea of this "birth from above;" it takes them all in, and comprehends them all, but itself is more than all; it is not only the creation of a new heart, new affections, new desires, and *as it were* a new birth, but is an *actual* birth from above or from God, a gift coming down from God, and given to faith, through Baptism; yet not the work of faith, but the operation of "water and the Holy Spirit," the Holy Spirit giving us a new life, in the fountain opened by Him, and we being born therein of Him, even as our Blessed and Incarnate Lord was, according to the flesh, born of Him in the Virgin's womb. Faith and repentance are the conditions on which God gives it; water, sanctified by our Lord's Baptism, the womb of our new birth; love, good works, increasing faith, renovated affections, heavenly aspirations, conquest over the flesh, its fruits in those who persevere; but it itself is the gift of God, a gift incomprehensible, and not to be confounded with or restrained to any of its fruits, (as a change of heart, or conversion,) but illimitable and incomprehensible, as that great mystery from which it flows, the incarnation of our Redeemer, the Ever-Blessed Son of God.

only in that they have rendered "again," (Euthymius certainly, who is commonly quoted for this rendering, really expresses himself neither way) and it is remarkable that a trace of the other interpretation occurs in their Liturgies, as in the *Syriac*, "the new birth, *which is from above*," (Ass. i. 220. sup. p. 38;) and in another (t. ii. p. 255.) "the gift from above of adoption" (sup. p. 39;) and so perhaps also the *Latin* in the ninth century, "the everlasting benediction of the heavenly washing." (Ass. i. 24.)

The only apparent grounds for the rendering "born again" are, first, the use of the word "regeneration" in Tit. iii. 5; Secondly, that Nicodemus has been thought so to understand it. But (as has been observed) Nicodemus's answer is, "Can a man be born [not "born again"] when he is old?"—"Can he enter a second time into his mother's womb, and be born?" wherein the second sentence is an inference from the first, and the stress is not upon the being "born again" but on the *δεύτερον εἰσελθεῖν*, so that the words are in no way a commentary on our Lord's words. And any birth of one already born must be a second birth, so that Nicodemus's words, if they applied ever so strictly, would apply just as well in the one case as in the other. The same may be said of the passage of St. Paul; it is an evil mode of interpretation, which would so interpret one Scripture by another as to restrain the larger by the limits of the less. St. Paul declares the mystery "of regeneration and renewing of the Holy Ghost;" the Son of God speaks more fully of our sonship to God, our being "born" not "again" only, but "from above," "of God." One should look also for explanation rather to our Lord's own words than to those of Nicodemus; and he explains "being born *ἄνωθεν*" by "being born of water and the Spirit," v. 5, whereof He names "the Spirit" only, vv. 6. 8.

Thus, then, we are sons of God, because He, in Whom and of Whom we are made, is the Son of God, not by any figure or likeness, but actually,—parts of the Second Adam, as we were by nature of the first; by nature, of the earthy, by grace, of the Lord from heaven, God Blessed for ever;—and thus being made sons of God, we have “our fellowship (*κοινωνία*) with the Father and the Son” (St. John i. 3.,) because we are made “partakers (*κοινωνοί*) of the Divine nature.” (2. Pet. i. 4.) This overwhelming mystery the Ancient Church would in a measure express when she spake of our being “Christophori,” “Theophori;” and however strange these words may seem to our degenerate Theology, so cold and heedless of its highest privileges and the highest doctrines, she spake and could speak no more than the Holy Ghost had in the written word set down.

The words of our Lord, then, “birth *from above* of water and the Spirit,” are a key to other Scripture; they are in themselves a high revelation, not to be closed up when we come to read other Scripture, and their fulness restrained within themselves, (as if, like the heretics of old, we looked upon different portions of Scripture as the work of another God,) but flowing over into other parts, and imparting to them the light which they contain concentrated within them. Thus when we read the words “to them that received Him gave He power to become the sons of God, to them that believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but *of God*,” we are not to take this in a figurative way, as if it were a distinct statement, that through faith we are *accounted* as it were sons of God, but as it stands, in connection with the Incarnation; as it there follows, “and the Word was made flesh, and dwelt among us;” and both in union with that mystery, whereby we are made partakers of the Incarnation, being “baptised into one Body,” the body of our Incarnate Lord, being actually “born from above of water and the Spirit of God.”

It is instructive to see how the old Church combined this declaration of St. John (i. 12—14.) with the teaching (iii. 5.) and ordinance of his Lord, the Sacrament of Baptism, and both with the Incarnation; and so, in consequence, how much more they seem to have felt that mystery. They then contemplated God’s majesty in all the mysteries which he had revealed; we have made them all so systematically to bear upon one, the Death on the Cross, as well nigh to efface out of our minds the rest, except in so far as they have this bearing.

To take one instance only out of an ancient sermon on our Lord’s nativity.*

: “The earthly birth neither added to nor diminished the majesty of

* Leo, Serm. 7 de Natio. Dom.

the Son of God; for an unchangeable Substance can neither be diminished nor increased. For that 'the Word was made flesh' signifieth not that the nature of God was changed into flesh, but that flesh was taken by the Word into an unity of Person, and therein the whole man was taken, with whom (within the bowels of the Virgin, quickened by the Holy Spirit and ever-virgin) the Son of God is so inseparably united, that He who, before time was, was begotten of the Essence of the Father, now, in time, is born of the Virgin's womb. For no otherwise could we be freed from the chains of eternal death, than by His becoming humbled among us, who with His own was abiding Almighty. Our Lord Jesus Christ, then, being born very man, but ceasing not to be very God, made in Himself the commencement of a new creation, and in the mould of His birth gave to the human race a spiritual beginning, so that, to abolish the infection of a carnal generation, they who were to be re-born might have an origin without any seed of sin; of whom it is said, 'who were born not of blood, nor of the will of the flesh, nor of the will of men, but of God.' What mind can comprehend this mystery? what tongue declare this grace? Unrighteousness restored to innocence; decay to freshness; aliens adopted; foreigners made heirs! The ungodly righteous; the covetous bountiful; the incontinent chaste; from earthly they begin to be heavenly. What is this change, but the right hand of the Most High? Since the Son of God came to destroy the works of the devil, and so incorporated us into Himself, and Himself into us, that the descent of God to the things of man, shall be the advance of man to the things of God."

In this passage, Leo, as the holy festival led him, dwelt on the connection of our privilege of sonship to God, and this declaration of it by St. John, with the Incarnation; in others on that of both with Baptism. Thus he says in another place:*

"All things then, which the Son of God did and taught for the reconciling of the world, we not only know in the history of past actions, but we feel in the power of present deeds. He it is, who, born of the Holy Spirit from a virgin-mother, quickens his undefiled Church with the same infused Spirit, that so by the birth of Baptism an innumerable multitude of sons of God may be born, of whom it is spoken, 'who are born not of blood,' " &c.

And again, in a treatise on Christian Humility† (against the Pelagians:)

"Although all the portions of the same mystery meet together in one, what is enacted visibly is one thing, what is realized invisibly is another; nor in the Sacrament are the form and the power the same, for the form is ministered by the obedience of human agency, the

* Serm. 63. de Passione Dom. c. 6.

† Epist. ad Demetriad. c. 11. He quotes it again of Baptism, Ep. 16. c. 6

power is operated by the effectualness of the Divine working. For to His might alone is it to be referred that while the outward man is washed, the inward man is changed; and of the old a new creature is formed; vessels of wrath are transformed into vessels of mercy; and the sinful flesh is changed into the body of Christ; for unholy, they are made holy; for captives free; for sons of men, sons of God, 'who are born not of blood, &c., but of God.'"

This was the general interpretation of the Ancient Church: those who quote the text,* of Baptism, go not about to *prove* its reference to it; they assume it, see it; others, again, though they name not Baptism, speak of these privileges† in terms which they elsewhere use of Baptism: both on the same ground; the one need not prove it, the other need not express it, because in those days men knew of no other way whereby a man might become a son of God, than by being born in Baptism of the Holy Spirit, who is God. Hence St. Athanasius and others employ the fact as a proof of the Divinity of the Holy Spirit. Having quoted the words "who were born not, &c., but of God," he infers,* "as many *then* as were born of the Holy

* *e. g.* *S. Clem. Alex.* Strom. ii. 13. p. 460. *St. Chrysostome*, ad loc. *St. Athanasius*, sup. *St. Cyril of Jerus.* (in connection with St. John iii. 5.) Cat. xi. § 9. *S. Cyril of Alex.* ad loc. and the other Greek Commentators.

† *e. g.* *St. Augustine*, Sermon. 121. de verb. Ev. Joh. 1. § 5. uses language the same as he had employed in Joann. Tract. xi. n. 6. on our Lord's words, "Except a man be born of water and the Spirit," see above, p. 44. n. 1. He also, as well as *Tertullian*, de Orat. c. 2. explains the text of that relation of God as our Father, in which "the Church is our mother;" "The first birth is of male and female; the second of God and the Church;" and this is notoriously Baptism: *Theodoret*, as describing our "regeneration in Christ," (ad Ep. 1. ad Cor. c. i. ult.) *Jerome* (adv. Jovinian, ii. 29.), as members of the body of Christ; but again, they conceive of us as in Christ, members of Christ's body, by Baptism, and by that only. "Seest thou," says St. Jerome, "that our being taken into the participation of His substance, is not of nature but of grace; and He therefore loves us, because the Father loved the Son; and the members are loved, namely in the body. 'For as many as received Him,' &c. The Word was made flesh, that we from the flesh might pass into the Word." And so *St. Augustine* at length. The connection with the following words he thus points out; "So when he had said 'born of God,' lest we should marvel, and shrink from favor so great, so that it should seem incredible to us, that men are 'born of God,' as if to reassure them, he adds, 'and the Word was made flesh.' Why then marvellest thou, that men are born of God? Hearken, that God Himself was born of men. 'And the Word was made flesh.'" *St. Irenæus* (v. 18. 2.) connects it with the Incarnation, (as St. Aug. above, and St. Chrys.) and so likewise *Origen* (Fragm. in Joann. Opp. t. iv. p. 99.) and *St. Hilary*, de Trin. l. i. c. 10. *Origen* again (de Orat. § 22.) and *Eusebius* speak of it, as something distinct from Jewish privileges.

* De Incarnat. et cont. Arian. t. i. p. 880, he quotes the text also, after the manner of Leo, ib. § 8. p. 876, and (in connection with the Incarnation) Orat. i. c. Arian. § 43. p. 447. Orat. ii. § 59. p. 527. "These are they, who, having received the Word, received power to become the children of God; for no otherwise could they, being by nature creatures, become sons, unless by re-

Spirit were born of God ; and as many as were baptized into Christ, were baptized into the Father and the Holy Spirit." The very argument implies the complete identification of the two passages, (St. John i. 13. iii. 5.); for in the one Christians are said to be born in Baptism "of the Spirit," in the other "of God;" therefore, St. Athanasius argues, the Holy Spirit is God.* Not only also are St. John's words so interpreted by the several Fathers of the Greek and Latin Church ; they are (as was stated)† read as the Gospel in the several branches of the Latin Church, and incorporated into the exposition of the Creed in a very ancient Baptismal Liturgy.‡

"Ye, then, dearly beloved, are to be re-created from the old into the new man ; and for carnal begin to be spiritual, for earthly to be heavenly ; believe with a firm and unshaken faith that the resurrection which took place in Christ, shall be fulfilled in all of us ; and that what went before in the Head, shall follow in the whole body. Inasmuch as this very Sacrament of Baptism, which you are about to receive, furnishes an emblem of this hope. For there a sort of death and resurrection are enacted. The old man is laid aside, the new taken. He entereth a sinner, he ariseth justified ; he who dragged us to death is cast aside ; He received, who brought us back to life ; through whose free grace it is granted you, that ye should be sons of God, not born by the will of the flesh, but begotten by the power of the Holy Spirit." Such was the exposition of the ancient Church ; the difference is, radical, essential ; it relates not to the exposition of a text, but to the insight, the depth ; the harmony of Scripture, the greatness of what God has wrought, the unutterableness of His condescension. They formed no system, and so received every thing as it fell into that which God had ordained ; moderns have formed theirs ; yet will even they venture to think that they have not lost as to all these things ?

Our blessed Saviour's words declare the greatness of the mystery in itself. He who never ceased to be in the bosom of the Father announces the exceeding and hidden mystery of our actual birth of God : the disciple who lay in His bosom inculcates and draws out to us the yet "dark saying." Our Lord, who is Love Eternal, takes on Him (what even after he has declared it, we still shrink from echoing, otherwise than as He has said it) the absolute necessity of regeneration, for the entrance into the kingdom of heaven, or our state of grace and glory, in which we live in His Church, and in which we hope to live with Him for ever ; and that this regeneration is the being

ceiving the Spirit of Him who is by nature and indeed THE SON." Add Grat. iii. § 19. p. 569.

* The sort of argument is the same as we are wont to use from Acts v. 3, which follows here in St. Athanasius.

† See above, p. 33. n. †.

‡ Sacramentary of Gelasius, from MS. of the seventh century. (Ass. ii. 13.

“born of water and the Spirit,” or by God’s Spirit again moving on the face of the waters, and sanctifying them for our cleansing, and cleansing us thereby. He who died for us,* took upon Him to scare us, or our parents for our sakes, to seek refuge in the ark, by the words, “Except a man be born of water and the Spirit, he cannot see the kingdom of God :” His disciple, St. Paul, had only to dwell on the greatness of the love herein displayed, the unmeritedness and irrespectiveness of our calling and election to this grace of Baptism and privilege of sonship. “But when the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we had done, but according to His mercy, He saved us, by the washing of regeneration, and of the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour.†” Our Lord, Himself the First Cause, declares the cause of our regeneration, “water and the Spirit ;” the servant, (who of God’s free mercy had been called, and experienced the transcendentness of the change thereby wrought, from the persecutor to the persecuted, from the wolf to the lamb) speaks of it chiefly in its effects, the renewal of that, which by man’s disobedience was decayed. In this language, also, as a comment on that of our Lord, we should observe how closely the gift is connected with the Sacrament ; as our Lord speaks of “being born of water and the Spirit,” so, here, His Apostle, of the “washing of regeneration ;”—not, (as a modern school‡ has paraphrased it,) “regeneration, which is as a bath,” or “baptism, which *attests*, or *signifies* regeneration,” or “is a seal of regeneration before given,” or in whatever other way men have tortured the plain words of Holy Scripture, but “the *washing* of regeneration, and of the renewing of the Holy Ghost,” i. e. a Baptizing, accompanied by, or conveying a re-production, a second birth, a restoration of our decayed nature, by the new and fresh life, imparted by the Holy Ghost. As, before, our Blessed Saviour had respect unto the contrary tendencies of our nature, the neglect, as well as the bare acquiescence in the outward ordinance ; so here, also, the Apostle has been directed both to limit the imparting of the inward grace by the mention of the outward washing, and to raise our conceptions of the greatness of this second birth, by the addition of the spiritual grace. The gift, moreover, is the gift of God in and by Baptism ; every thing but God’s free mercy is excluded—“not by works of righteousness which we have done”—they only who believe will come to the washing of regeneration ; yet not belief alone, but “God, according

* This contrast was suggested by a like distinction in the *Lyra Apostolica*, number lxxxii. which ends—

The Fount of Love His servants sends to tell
Love’s deeds ; Himself reveals the sinner’s hell.

† Tit. iii. 5.

‡ See Note P. at the end.

to His mercy, saves them by the washing of regeneration ;” by faith are we saved, not by works ; and by baptism we are saved, not by faith only ; for so God hath said ; not the necessity of preparation, but its efficiency in itself is excluded ; baptism comes neither as “ grace of congruity,” nor as an outward seal of benefits before conveyed ; we are saved neither by faith only, nor by Baptism only ; but faith bringing us to Baptism, and “ by Baptism God saves us.” They are the words of God himself. As our Lord said negatively, that without the birth of water and the Spirit, or Baptism, man “ could not see the kingdom of God,” so St. Paul, that “ by it we are saved ;” saved out of the world, and brought into the ark, if we but abide there, and become not reprobates. Lastly, as our Lord had placed “ the birth of water and the Spirit” at the threshold of *His* kingdom, without which men could neither enter in nor see it : so Saint Paul speaks of the manifestation of the love of God therein, as distinct from and higher than all other, as what men had waited for, longed for,—and at last it dawned ; “ but when the kindness and love of God our Saviour toward man appeared” (*επιφάνη*), shone, arose upon him.* The privileges, then, of Baptism, the new birth, and renewal of the Holy Ghost therein imparted, are something different in kind, from what had been before made known ; they were part of the hidden mystery, which in times past was not made known, but now at length God’s goodness therein “ shone upon us ;” accordingly, it must, on this ground, be something, which conversion, or change of heart, such as were known under the old dispensation, could not exhaust ; and the relation of Israel, as the child of God, could but shadow forth, not realize, the privilege of our sonship. “ But† perhaps one will ask, wherein consists the eminence of believers in Christ above Israel, since he too is said to have been born of God, as is said, ‘ I have begotten and brought up children, and they have despised ME.’ (Is. i.) To this must be answered, I think,† that the law had a shadow of the good things which were to come, not the

* I observe that Cassian makes the like remarks ; (de Incarn. Christi, L. 2. c. 2.) “ When he says ‘ appeared,’ he expresses the dawn of this new grace and nativity ; for the gifts of this new grace thenceforward began to ‘ appear,’ when God ‘ appeared’ born in the world. So, then, by the very correspondence of the term he pointed out, as it were, this ‘ dawning’ of a new grace. For that is most properly said to have ‘ appeared,’ which suddenly, as by a sort of apparition, flashes upon us. As, in the Gospels we read that the star ‘ appeared’ to the Eastern Magi, and in Exodus ‘ the angel *appeared* to Moses in the flame in the bush.’ In all these, and other sacred visions, Scripture thought right especially to use this word, speaking of those things as having ‘ appeared,’ which shone with unwonted brightness. So then the Apostle also, knowing the coming of the heavenly grace, which appeared at the dawn of the Holy Nativity, expressed it by the term of ‘ bright apparition ;’ using, namely, the term ‘ appeared,’ of that which beamed with the glory of a new light.”

† St. Cyril of Alexandr. ad. loc.

very image of the things ; neither then did He give this to Israel in real and full possession, but sketched in them, as in an image and figure, ‘until the time of restoration,’ as is written (Heb. ix.), when there should be a visible display of such as should in a truer and more corresponding sense call God Father, on account of the Spirit of the Only-Begotten dwelling in them. For Israel ‘had the spirit of bondage to fear, but these the spirit of adoption to freedom, whereby we cry Abba Father.’ Wherefore the people, which was through faith in Christ to be advanced to adoption, was described, as in outline, by that former people, much as we see our spiritual circumcision [Baptism] imaged by that in their flesh ; and, in a word, all we have was shadowed out in them. Moreover, we say that Israel was called to adoption, as in an image, by a mediator Moses, wherefore they were baptized unto him, as St. Paul saith, in the cloud and in the sea.”

St. Chrysostom well gives the context of the whole passage, and brings out the greatness of the mystery therein declared, and the application of the context to such of us as, having been made Christians from the eighth day, have persevered. “Reproach no one,” he says, “for thou wast such an one thyself.” “‘For we likewise,’ he says, ‘were sometimes disobedient,’ &c. Let no one boast, for all have sinned. For if from thy earliest youth thou hast lived virtuously, yet must thou have many sins ; but if thou hast not, as thou thinkest, consider that this was not the result of thy excellence, but of the grace of God. *For had he not called thy forefathers, thou also hadst been an unbeliever.* Observe how he enumerates every sort of wickedness. Did not God order innumerable ways for us by the prophets ; did we obey ?—‘For we,’ he says, ‘were sometimes deceived.’ ‘But when the love and kindness of God our Saviour toward man appeared.’ How ? ‘not from works of righteousness which we had done, &c., but—by the washing of regeneration and renewal of the Holy Ghost.’ Oh ! how were we plunged in wickedness, so that we could not be cleansed, but required to be born again ; for such is regeneration. For as when a house is decayed, no one underprops it, nor binds together the old ruins, but taking it down to the foundation, raises it up again, and restores it from the very beginning, so did He ; He raised us not up on what we were : but he razed us to the ground. This is what is meant by ‘renewal of the Holy Ghost.’ He made us new from the very core : how ? ‘through the Spirit.’ And again pointing out, in another way, our great need, he says, ‘which He shed on us abundantly through Jesus Christ our Saviour :’ so much mercy did we need, ‘that having been justified by His grace’—again, ‘grace,’ not ‘debt,’—‘we might be heirs, according to hope, of eternal life.’ Here is both an exhortation to humility, and hope for the future. For if when our case was so desperate, that we

must be wholly born again, be saved by grace, had no good in us, He saved us, much more will He do this in the time to come."

One is almost ashamed to go about to prove that a text so plain applies to baptism, or that the Holy Church Universal always so held it. The proof which one person can bring, can be but a sample of what remains behind. The proof is the same in kind as before; and may be useful to those who, (because they have never examined,) doubt even whether there be such a thing as Catholic consent and agreeing interpretation in Christian antiquity. First, then, no passage from any Father can, or has been pretended to be adduced, which should imply any other explanation; next, there is the large body of Fathers* from every Church, who do interpret the text as a matter of course, of baptism; thirdly, all the Liturgies, in all the different ways in which it is possible to apply it.

Some of them again recite† this Scripture in their service; or they use its language in the consecration‡ of the baptismal font; or in

* In Note B. are quoted *Origen, S. Cyprian, S. Basil, S. Gregory of Nyssa, S. Ambrose, S. Jerome, S. Augustine, S. Chrysostome, and Theodoret*; and even *Pelagius* admits the same; add to these *Justin Martyr* (Apol. i. § 61.) *S. Irenæus* (v. 15. 3.), *S. Theophilus* (ad Autol. L. ii. § 16.) *S. Athanasius* (de Sabb. et Circumcis. § 5.), *St. Cyril of Jerus.* (Cat. xviii. 35.), *S. Epiphanius* (Hær. i. 4.), *The Apostolical Constitutions*, (L. 8. c. 6.) *S. Gregory of Nazianzum* (de Baptismo.)

† Titus, ii. 11.—iii. 7. is one of the lessons in the Alexandrian, Coptic, and Æthiopic, (Ass. ii. 152) where it is retained even in the more compendious form of Baptism (ib. 188), and in the revised Syriac Liturgy (ib. i. 228.)

‡ Latin, *Gelasius* (ii. 3.), Gellon (53), Chelle (62), Colbertin (65), Moissac (68) Apamea (75).

"Be it a living, regenerating fountain of water, a purifying stream, that all who are to be washed in this health-giving stream, by the operation of the Holy Spirit within them, may obtain a free grant of perfect cleansing."

Gothic and Gallican.

"Pray we our Lord and God to sanctify this fountain, and to make it unto all who descend therein, a laver of most blessed regeneration for the remission of all sins, through the Lord, &c." (ii. 34.)

"Give place (O army of Satan) to the Holy Spirit; that to all who descend into this fountain, it may be a laver of the Baptism of regeneration in the remission of all sins." (ib. 35.)

Alexandrian, Coptic, and Æthiopic.

"Sanctify this water and this oil, that they may be a bath of regeneration (Amen) to eternal life (Amen), for a clothing of immortality (Amen), for the adoption of sons (Amen), for the renovation of the Holy Spirit (Amen), &c. (ib. ii. 165.) Grant to it power to become life-giving water (Amen), sanctifying water (Amen), water cleansing sin (Amen), water of the bath of regeneration (Amen), water of the adoption of sons (Amen) &c." (ib. 173.)

their prayers for those about* to be admitted to Holy Baptism, or after† the Baptism has been completed.

Greek.

“But Thou, Lord of all, make this a water of redemption, water of sanctification, purifying of flesh and spirit, loosing of bonds, remission of sins, enlightening of souls, *bath of regeneration, renovation by the Spirit*, gift of adoption, clothing of immortality, fountain of life, &c.” (ib. p. 138.)

Ancient Antiochian, Jerusalem (bis) Apostolic, by Severus, from Greek.

“But Thou, Lord of all, make these waters waters of comfort, waters of joy and gladness, waters betokened in the death and resurrection of thy Only Begotten Son, waters of redemption, purifying of defilements of flesh and spirit, loosing of bonds, remission of sins, enlightening of souls, *bath of regeneration*, gift of adoption, clothing of immortality, *renovation of Thy Holy Spirit*, waters cleansing every stain of soul and body, &c.” [ib. ii. pp. 220—231—259—291.]

Revised Syriac, Apostolic from Greek [ib. 233—259].

“The waters are sanctified to be a divine ‘bath of regeneration,’ in the name of the Living Father to life [Amen], in the name of the Living Son to life [Amen], in the name of the Living and Holy Spirit to life for ever and ever [Amen].”

* *Latin, Gothic, and Old Gallican.*

On making a Catechumen [ib. i. 29.]

“Grant him Thy mercy and loving-kindness through the ‘washing of regeneration;’ bring him to the spiritual grace; that, together with us, he may return praise and thanksgiving to thee, Lord God Father Almighty; lead him into the way of truth; teach him Thy righteousness, through our Lord, &c.”

“Mighty is our God; and may he bring to the ‘bath of the water of regeneration’ you who are fleeing to the faith; and us also, who deliver to you the mystery of the Catholic Faith, may He bring with you to the heavenly kingdoms, through the gift of our Lord Jesus Christ, to whom be honor and dominion for ever and ever. Amen.” [ib. i, 36.]

Gallican, [ib. 39.]

“O God, to whom flee thirsty souls, longing for the draught of immortality;

† *Western. Old Gallican* [ii. 42.]

“God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Spirit, and who hath given thee remission of sins by the ‘washing of regeneration’ and (His) blood.” &c. [The Sacramentary of Gelasius omits the words “by the washing of regeneration;” and of the other Latin rituals, it is not generally expressed whether they used the longer or the shorter form]

Coptic, &c. [ii. 182.]

“Thou, Thyself, our Lord, by the grace of thy Christ, and by the descent of Thy Holy Spirit, hast consecrated this water, whence it has been made to Thy servant baptized therein a ‘washing of regeneration, and a renewal’ after his ancient error, whereby he has been enlightened by the light of Thy Divinity,” &c.

They carry their own evidence, and they are evidence for the whole Christian Church, and this evidence becomes the stronger if

grant to these, Thy suppliant servants, to find the gift which they long for ; to obtain the grace which they claim ;" let them enter ' the fountain, the source of regeneration ;' there to lay aside that death-bringing offence of our first parent, the frailness of perishing flesh being changed into a new man. Through the Lord, &c."

Ambrosian, [ib. 45.]

"O God, to dedicate to whom no littleness unfits, who graciously admittest every age, and every sex to the worship of Thy Majesty, to Thee we dedicate these beginnings of a new man, and rudiments of infant life : grant that the sign of the Holy Cross of Thy Only-Begotten, inscribed upon this little one, may protect him, as yet ignorant of ill : Thine may he be ; to Thee may he grow up ; Thee may he fear ; Thee love ; Thee his Creator ever acknowledge ; and, brought by Thee, arrive at the holy ' washing of regeneration.' Through the same Jesus Christ our Lord, who liveth," &c.

Alexandrian, Coptic, Æthiopic.

"Search the lurking recesses of their hearts Thou who ' searchest Jerusalem with lanterns' [Zeph. i. 12.] and permit not the malignant spirit to lurk in them ; but grant them purity and health, grant them eternal salvation, regenerate them with the ' washing of regeneration' and of remission of sins ; make them a temple for Thy Holy Spirit, through Thy Only Begotten Son, our Lord, God, and Saviour, Jesus Christ, through whom," &c. [ib. 153, 154.]

"Dispose his soul to receive the Holy Spirit, and that he may be accounted worthy to obtain the ' washing of regeneration,' and the clothing of immortality, and the remission of his sins," &c. [ib. 162, 163.]

Armenian. [After the 25th, 26th, and 51st Psalms.]

"Pray we also the most merciful God for this Catechumen, that, according to His great mercy, He would have compassion upon him, and vouchsafe to him the divine ' washing of regeneration,' and the garment of immortality ; and number him with the faithful, called after His name, and save him by His free mercy." [pp. 169, 170.]

— "Fill him with heavenly grace, and gladden him with thy most excellent name ; that he may be called a Christian, and at the fitting season be accounted worthy to receive the Holy Spirit in the Baptism of regeneration. May he become of the body, and a member of Thy Holy Church," &c. [pp. 171, 172.]

Greek.

"In the peace of God pray we,—for him, who is now coming to the holy Enlightening, and for his salvation : that he may be made a child of light, and heir of all good things ; that he may be planted with, and be a partaker of the death and the resurrection of Christ our God ; that the robe of Baptism, and the earnest of the Spirit, may be preserved to him throughout, unstained and undefiled in the terrible day of Christ our God ; that this water may be to him a ' washing of regeneration' to the remission of sins, and a garment of immortality." [ib. ii. 130—133.]

Syriac. Apostolic by James of Edessa.

"O Christ our God, make this child Thy servant meet for the gift of the

we remark, that (as before) they relate only to one single text; not all the passages in the Liturgies, which bore upon the *doctrine*, nor even all which bore upon the *text*, have been admitted; but those only which directly quote and apply it; and from these some notion may be formed of the full extent of the whole evidence. 2ndly, The mode in which the several liturgies employ the text, evinces their independence of each other; e. g. some only, use it as a lesson; some only, after Baptism; and this renders the agreement the more conspicuous, in that all employ it, in the consecration of the water of Baptism, and (as in our own) in the prayer for those about to be baptized. Even this, however, is but a broad correspondence; the detail implies the existence of distinct models embodying the same principle: the Eastern and Western are manifestly distinct; and even amid the mutual correspondence of the Eastern Churches in the accumulation of the titles of Baptism there is no identity. It is the free following out of a pattern which had been given, implying at once the original correspondence of the pattern, and the independence of the execution. The antiquity of these titles is implied and illustrated by the like accumulations in the several fathers, especially of the Greek Church*. This evidence meets a longing which has been felt; "how are we to know that the fathers, now extant, represent the doctrines of their several Churches, and so the voice of the whole Church?" This might be met in another way, viz.; that as soon as lists of authorities began to be made, the same fathers whose works we now possess † were appealed to, as chief witnesses. But, over and above, we have their testimony confirmed in another way; these Liturgies were not taken out of their writings, not composed by them, prior in their component parts to most of them, and yet they contain precisely the same doctrine, and do

'bath of regeneration,' and prepare him for good and pure works at all times." &c. [i. 258, by Severus, ii. 288.]

"The good Shepherd, who came forth to seek the lost sheep, [which through the craft of the rebellious serpent had lost its place among things endued with reason,] and lighted a candle, His Holy Flesh, and swept the house of this world from sin, and found the lost coin, the royal image, encrusted with passions, and rusted through sin, and purged it and cleansed it in the furnace of Holy Baptism and in the 'washing of regeneration,' and imparted to it the beauty of its first creation. Now also, O God, for Thy goodness and the manifoldness of Thy tender mercy, free and redeem all our souls from all filth and rust of sin," &c. [Hymn, ib. 273, 274.]

Revised Liturgy.

— "preparing them for the reception of Thy Holy Spirit, that they may be made meet for the 'washing of regeneration.'" [i. 232.]

* See below, ch. 8. Extracts from the Fathers.

† As has been noticed to me in the dialogues of Theodoret; so also in the Pelagian controversy in St. Augustine.

not teach but imply it, as the only doctrine known to the Church, and in that most solemn way, prayer to Almighty God. We should take a man's prayers as evidence of his faith; we appeal to our own Liturgy as embodying that of our Church; why not then to the Liturgies of the Universal Church for the faith of the "Holy Church Universal throughout the world?" Thus, then, we have two distinct bodies of evidence, both solidly establishing the same result, and each confirming the other. First, the works of the several Fathers, as individual witnesses of the faith of their several Churches, and so ultimately of the whole Church; and, secondly, in the Liturgies, the collective doctrine of each Church as a whole. They will supply an answer to a question which not unnaturally arises from this text, now that people undertake to solve all points of Scripture for themselves; "do all the promises and descriptions of Baptism apply to Infant Baptism?" Certainly, unless they did in effect, Infant Baptism were wrong; for so we should be depriving our children of whatever benefits it were supposed that Adult Baptism conferred, and Infant Baptism was incapable of. But, since Infant Baptism is right, then must it confer, in effect and in the rudiments, all the benefits of Adult Baptism, to be developed hereafter. Moreover, where the language of Holy Scripture is unlimited, we are not to restrain it. But Holy Scripture speaks universally; it says, "the washing of regeneration and of the renewing of the Holy Ghost," "born of the water and the Spirit;" how, then, are we to say, that because our infants are not in like way decayed, through actual sin, as were those adults to whom St. Paul wrote, therefore they are not regenerated and renewed? This would involve the very error of Pelagius, that they needed no renewal, no "new birth," having no "birth sin." Holy Scripture speaks indeed incidentally of *some* effects of "the washing of regeneration, and of the renewal of the "Holy Ghost," *relatively* to particular adults; since the greater the decay, the greater the renewal thereby effected: not the seed only of corruption, which, (if no remedy were applied,) would surely spread decay through the whole living being, but the decayed and corrupted wreck, wherein the disease had wrought its full work, was thereby made sound. Yet is the remedy the same, the cure the same, although in one the actual corruption be remedied, in the other checked; in the one the healing antidote is infused, when the poison has spread through the whole frame, and through the whole frame arrests; in the other, it is imparted, ere yet the latent poison has begun to work. But the same Scripture pronounces Baptism *absolutely* to be "the washing of regeneration and renewal by the Holy Ghost;" and what Scripture calls it, it must remain, at all times, and however applied, to infants as to adults. In all, their Maker's image was defaced; all are renewed after that image *in* Him, and by being *in* Him, who is the brightness of His Father's glory, and

the express image of His Person, God blessed forever. "He came," are the well-known and weighty words of St. Irenæus,* "sanctifying every age by its relation to Himself. For He came to save all by Himself; all, who by Him are reborn to God: infants, and little ones, and children, and youths, and elders. So He came in every age; and to infants was made an infant, sanctifying infants; among little children a little child, sanctifying those of this age, and made also to them an example of piety, and righteousness, and subjection; among young men, a young man, becoming an example to young men, and sanctifying them to the Lord." But now, in these Liturgies we have not our private judgment only, but the voice of the Church, applying to our infants particularly, the promises, which God annexes to Baptism, and which, since He has not restrained, we should have thought beforehand were not to be limited. The combined Liturgies are an authoritative because a Catholic exposition; how should they, East and West, be thus combined, except by a true and separate tradition?

These, then, (St. John iii. 5. Tit. iii. 4—6.) are the only passages of the Holy Scriptures in which the first origin of regeneration (so to speak) is marked out, and the circumstances under which it takes place are at all hinted at. And surely this ought, to any careful Christian to be of great moment; and, instead of longing, as the habit of some is, for more evidence, he will thank God, that the evidence is so clear, that all Christians of old times confidently relied upon it, and transmitted it to us.

For this is the way of God's dealing throughout Scripture: He gives us, whether as a rule of life or doctrine, certain plain statements; and then, in His other communications, intersperses allusions to these same truths, not in themselves perhaps altogether definite, certainly not satisfying to a captious or unwilling hearer, but blending and harmonizing with those broader statements. And when persons are disposed to believe, they often appeal to these incidental allusions, as more forcible even than direct statements. For the very fact of repeatedly introducing one subject, when we are mainly employed in speaking upon or inculcating others, shows how deeply the subject, which we so introduce, is impressed upon our own minds. And so also (as far as it has pleased God to convey His inspired wisdom after the manner of human thoughts) we infer, and rightly, from similar appearances in Holy Scripture, how deeply He had impressed upon the souls of His Apostles the truths which thus, as it were, burst forth in the midst of other teaching. Thus, when St. Paul wisheth himself accursed for his kinsmen, and enumerates all which God had done for them, and the marks of His love, "the adoption, and the glory, and the covenants, and the giv-

* ii. 22, 24.

ing of the law, and the service of God, and the promises, and the "fathers," we should not, amidst this catalogue of the glories of the Old Testament, have expected beforehand, to find the Divinity of our Lord; and so we are the more impressed when the rising list of God's loving-kindnesses at last ends in, "of whom, as concerning the flesh, Christ came, who is over all, God Blessed forever." We continue to be awed, as often as we read it; for the feeling abides or increases, "how awfully must he have thought of the Divinity of our Lord, who thus wrote." This and the like unexpected references seem to us the more to indicate what was the mind of God, *because* they are unexpected; they bring their own impression of Divinity, because they are not human; they are not what the mind of man would have conceived. I mean not that we should argue in this way, as if we were judges of the matter, for we are not; but that these flashes, so to speak, out of the cloud, impress us often even more with God's Presence than the noon-day brightness. Of course, a very perverted use might be made of this feeling, if persons were to look out for passages which should thus strike them, or so prefer them as to lose out of sight the depth of God's direct teaching; if, e. g. one were to look out for these scattered notices of the Divinity of our Lord, and neglect to meditate on the enunciation of St. John, before which all Christian Antiquity bowed, "in the beginning was the Word, and the Word was with God, and the Word was God." And this is rather the defect of our age, in those doctrines or views which it wishes to have proved. Still this very perversion is a witness to the inherent feeling of our nature. Here, then, so far from regarding it as a diminution to the evidence of a doctrine, that it is incidentally mentioned, we are even the more impressed with it. And if others are not, (as we know that the unhappy persons, who dispute against our Blessed Lord's Divinity, would, on that very account, explain one text away, or declare the stress laid upon another to be fanciful,) this disturbs us not; they see not, because they have not eyes to see. Apply we this to the present case; the "doctrine of Baptism" (Heb. vi. 2.) is declared as explicitly, as incidentally, and as variously, as that of our Blessed Lord's Divinity or the saving truth of the Holy Trinity, with which its administration is inseparably blended, the belief in which it very chiefly upholds. For both, we have the same uniform testimony of the Church Catholic; in both cases alike, those who have refused to listen to the Church, have failed to find the truth in Holy Scripture; there is then as little reason to be moved, that others do not see what we see, in the one case as in the other; and if any see not the Church's doctrine of Baptism in Scripture, they have no reason thence to conclude that it is not there, because they see it not. The force done to Scripture, has not been in any way greater in one case than in the other. They who say that "water and the Spirit" means

“the Spirit only,” or that “the washing of regeneration” means “spiritual regeneration” independent of any actual “washing,” however they may commiserate the misguided people, who assail other Catholic truth, have nothing assuredly to allege against them for forced interpretations of Holy Scripture. It was in their own school that those systems of interpretation were learnt.

The object then in producing some other chief passages of Holy Scripture, wherein Baptism is mentioned or alluded to, is not to prove any thing further with respect to that Sacrament, or to increase the evidence for what has been alleged ; for our Lord’s words, when rightly unfolded, of course contain all ; and they who hear not Him as His Church has from the first transmitted the meaning of His words, will not hear his disciples. “The servant is not greater than his Lord.” (St. John, xv. 20.) The object will be, not to *prove* any thing, but from the mode in which Baptism is spoken of in Holy Scripture, to illustrate the wide difference between the character of mind which that teaching implies and would foster, and that which modern notions imply and reproduce. Each text is only an item, an indication of a difference existing between modern habits of mind and Scripture-teaching. And this, one would fain hope, might startle some, who, because they have never seen the Catholic system, or its bearings upon Scripture developed, at present oppose it. It seems to us strange how any errors which we do not share should prevail about Scriptural doctrine. We marvel how the Jewish doctors could have reconciled with the plain letter of the law, their permission to a child to dedicate to God what its parent needed ; we marvel how the Romanist can reconcile his inculcation of image-worship, with the same law ; in either case men have thus far “made the word of God of none effect through *their* traditions ;” in either case, through traditions not “delivered to their fathers,” but the “inventions of men ;” let those then, who, with respect to Baptism, embrace a tradition, whose origin is but as it were of yesterday, consider earnestly whether they may not be in a like case ; whether *their* traditional exposition of the Gospel, derived from the one or other individual in these “latter days,” may not be as little consonant with the real meaning of Holy Scripture, as those by which the Pharisees justified their abuse of the “Corban,” or the Romanists their image-worship ; whether they too may not be “making the word of God of none effect through *their* traditions ;” whether they may not “have left the fountain of living waters, to hew out broken cisterns which will hold no water.”

At least, their conviction of the contrary is no more argument in their behalf, than the persuasion of the Jewish Rabbis, the Romanist, the Socinian, or any sectarian, in favor of their traditions ; all alike have taken and handed down a modern, opposed to the ancient, way of explaining the Word of God ; and “they are their own wit-

nesses. "The ancient system, while it claims to be consonant to that Word, appeals not to one school, but to the whole Church, "from all times, in all places, and in all its teachers," as long as it spake one language, and until a new Babel arose.

There is yet another and a distinct point which it is important to remark. They who depreciate Baptism, appeal to *their own inferences* from passages, in which Holy Scripture is *not* speaking of Baptism; e. g. when St. Paul is speaking of justification; and from these they form a system, whereby they depreciate Baptism. The appeal is here made, on the contrary, after the example of the Fathers, to places where Scripture *is* speaking on Baptism: and this, surely, will seem the directer way toward the truth. May God guide us all into that truth which He has promised to His Apostles and His collective Church, and teach us to read Holy Scripture as the living Word of the Living God!

In considering then this part of the subject,—the impression which Scripture-teaching has a tendency to make,—I would again put in the first place our blessed Saviour's words, His parting words, the only direct teaching preserved to us of those mysterious forty days after his resurrection; words on which our very commission to teach, the very security of our existence, depends; words, the very title-deeds of our inheritance, and wherein the doctrine of the Holy Trinity is by Him imparted; and yet with these, bound up with them and the very perpetuity of the Church and the privilege of discipling the nations, is "Baptism in the Name of the Father, and of the Son, and of the Holy Ghost;" so that thenceforth Baptism is the embodying of our creed,* a living creed, and the safeguard against every heresy as to the Ever-blessed Trinity in whom we believe;† which whatsoever Church retaineth, hath the promise of the Saviour of the Church, and should any body of Christians reject, they cut themselves off from that Church. Baptism in the Name of the Holy Trinity, and that saving belief, have been indissolubly conjoined by our Lord; "what then God hath joined, let not man put asunder." Yet even this view, so familiar and so sacred to the ancient Church, is unfamiliar to us; and men appeal at most

* "He commandeth them to pour themselves over the whole world, giving into their hands a *summary of their teaching, that, namely, through Baptism*. Then, since He had given them a mighty task, lifting up their thoughts, He says, 'Behold I am with you always, to the end of the world,' not with them only, but with all who through them should believe; for the Apostles were not to abide always: but he addresses the faithful as one body."—St. Chrys. ad loc.

† Hence in the Roman ritual, our collect for Trinity Sunday, forms part of the Baptismal service; only that the connection of the latter part with the former is somewhat more visible; it there is, "We beseech Thee, that by the firmness of that faith we may ever be defended from all adversities." (Ass. ii. 21.) The primer published by authority under Queen Elizabeth retains the same form.

to the words wherein the doctrine is conveyed, *when* that belief was delivered over and sealed to themselves; as if they had for themselves acquired or learnt it, instead of being baptized into it. And so, again, an outward conception of Baptism leads to an outward view of faith. Even this might prepare us to find in our Lord's words more than the Zuinglian school has taught men to find in them. They have more reality. They convey then, not simply that the minister of Baptism baptizeth not to himself but to Christ, that Christians are to bear no other Name than that of the Holy Trinity, or of Christ, "in whom the whole fulness of the Godhead dwelt," and "was manifested to us;" nor, again, that Christians are to profess and to hold the belief in the Ever-blessed Trinity, to bind themselves to obedience to Father, Son, and Holy Ghost—they convey this, but much more, not merely what man must do, but the power which God gives to do it. The "Name" of Almighty God means not only the outward name by which we poor mortals are empowered to call Him, but His attributes and power, that which His Name designates, His Essential Self. Let any one but consider what varied powers, attributes, what intrinsic majesty and efficiency is ascribed in Holy Scripture to the "Name" of God—not to His Name independent of Himself, but yet to His Name as that wherein Himself is manifested—and then again, what reverence is there said to be due to It, not simply in uttering It, but to It in Itself, as expressing Himself. "The *Name* of the God of Jacob *defends* us," (Psa. xx. 1.); "the *Name* of God is a *strong tower*, the righteous runneth into it, and is safe," (Prov. xviii. 10.); "save me by Thy Name," (Psa. liv. 1.): "through Thy Name will we tread them under," (Psa. xlv. 5.); "for that Thy Name is near, Thy wondrous works declare," (Psa. lxxv. 1.); "I will wait on Thy Name," (Psa. lii. 9.); "keep *through Thine own Name* those whom Thou hast given me," (John xvii. 11.) The strength of these and the like passages is manifestly not to be expounded out of them; it must mean something that it is said, "by Thy Name," not "by Thyself;" "the Name of God," and not "God" only. Holy Scripture useth not to employ paraphrases thus superfluously; and modern criticism, with its common-place substitutions, fosters in us a habit which is depriving men of all deeper insight into the word of God. How much of the language of Scripture, which by its very unusualness would invite our thoughtfulness, do men thus accustom themselves to disregard. But now, besides this, God saith of the Angel, "Beware of Him, and obey His voice; provoke Him not; for He will not pardon your transgressions; for *My Name is in Him*," (Ex. xxiii. 21.) "*By what power or Name* have ye done this," are the Apostles asked. (Acts iv. 7.) "If (the answer is) we be examined of the good deed done to the impotent man, *by what* (*ἐν τίνι*) this man hath been *saved* (*σῴσασθαι*), be it known unto you all, that *by* (*ἐν*)

the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *by this* (ἐν τούτῳ) doth this man stand before you whole. Neither is there *salvation* (σωτηρία) *in* (ἐν) any other, for neither is there *any other Name* under heaven given among men, *whereby* (ἐν ᾧ) we must be saved." (V. 9–12.) It is very striking at the first superficial glance, how much is here attributed to the Name of Christ; how the bodily cure effected on this poor man by His Name, was an emblem of the spiritual, and how completely identified the Name of our Blessed Lord is with Himself and His power; so that one might, at first sight, have thought that St. Peter was speaking of Himself, when he is declaring the efficacy of His Name. And so the council determines to "threaten them that they speak henceforth to no man *in this Name*, (v. 17.), and commands them "not to speak at all *in the Name* of Jesus," (v. 18.), and they on their return pray that "wonders may be done *by the Name* of Jesus," (v. 30.) These things occur in one history only; but it is not a peculiarity of that one story. Not "through our own power and holiness,—*His Name*, through faith in His Name, *hath made this man strong*," (iii. 16.); and St. John wrote his Gospel, "that believing ye might have life *in* (ἐν) His Name," (c. 20. 31.) Again, how mysteriously is it said, "He had a Name written, that no man knew but He Himself," (Rev. xix. 12.); "His Name is called the Word of God," (v. 13.) "He hath on His vesture and His thigh a Name written, KING OF KINGS AND LORD OF LORDS," (v. 14.); and this Name is an object of religious reverence and worship; "God hath given Him a Name which is above every Name, that at the Name of Jesus every knew should bow," &c. (Phil. ii. 9.) There appears then (to go no further) on the very face of Scripture language, a reality belonging to the very "Name," a power ascribed to it, a stress laid upon it, a reverence due to it, which requires some corresponding meaning. For this is only to say, that if there occur throughout Scripture some peculiarity, there must be some reason (whether we know it or not, or in part only) why it is there. Thus much even the Jews saw, from the Old Testament only; whence one* says, "'How surpassing is 'Thy Name' is all one with 'How surpassing art Thou,' for His Name is He, and He is His Name;'" and this saying of theirs supplies precisely what moderns miss; they will admit that by "the Name of God" is meant God, but they see not that "God is," in some way in, and is, "His Name;" that His Name is "excellent," "to be feared," "loved," "blessed," "holy," "glorious," "great," "terrible," that it has the attributes belonging to Him, that it is the object of the same affections as He, that it has the same power as He; "that Thou mayest *fear*," Scripture saith, "that glorious and awful *Name*, the Lord thy God," (Deut. xxviii.

* Kimchi on Ps. viii. 2.

58.); and in repeating the first petition of the prayer our Lord taught us, "Hallowed be Thy Name," we pray, surely, not merely that His Name be not in words blasphemed, but, as Bishop Taylor* paraphrases it, "Let Thy name, Thy essence, and glorious attributes be honored and adored in all the world, believed by faith, loved by charity, celebrated with praises, thanked with eucharist; and let Thy Name be hallowed *in us*, as it is in itself. . . . The name of God is representative of God Himself, and it signifies, be Thou worshipped and adored, be Thou thanked and celebrated with honor and eucharist." And St. Cyprian,† in like way, "After this we say, 'Hallowed be Thy Name,' not that we wish *for God*, that He may be hallowed by our prayers, but that we ask of Him, that His Name may be hallowed *in us*—we ask and pray, that we who have been sanctified in Baptism, may persevere therein, wherein we have begun to be." In which words it appears how St. Cyprian felt the "Name of God" to be God Himself; and how he connected the indwelling of God and the hallowing of His Name within us, with our Baptism into His Name, wherein It was first named upon us, and He dwelt within us. Of a truth, the extreme reverence of the Jews, whereby they shrunk from uttering the incommunicable Name, is far nearer the right feeling, than the careless way in which modern criticism has treated all these indications of a mystery lying concealed under that Name. There is a depth therein, which these new lines fathom not. When then we find our Lord's direction to "baptize all nations into THE NAME (not Names) of the Father, the Son, and the Holy Ghost," a very little thoughtfulness, one should think, would lead men to connect it with that Name, which is "a tower of strength," which safely defends, wherein we have life, wherein we are safe, "wherewith the Father keeps those whom He hath given to the Son, that they may be one as the Father and the Son are one;"—accordingly, that being "baptized into the Name" of the Three Persons of the undivided Trinity, is no mere profession of obedience, sovereignty, belief, but (if one may so speak) a real appropriation of the person baptized to the Holy Trinity, a transfer of him from the dominion of Satan to Them, an insertion of him within Their blessed Name, and a casting the shield (to speak humanly) of that *Almighty* Name, over him; that Name, at which devils tremble and are cast out thereby, "into which a man runneth and is safe." And this so much the more, since Scripture elsewhere attribute the efficacy of Baptism to His all-prevailing Name, "but ye were washed, but ye were sanctified, but ye were justified *in* (♯) the Name of the Lord Jesus, and by (♯) the Spirit of our God," (1 Cor. vi. 11.;) where "the Name of our Lord Jesus" and "the

* Life and Death of the Holy Jesus, Disc. 12. On Prayer.

† De Orat. Domin. c. 3.

Spirit of our God" are mentioned, as in the like way the efficacious causes of the holiness and righteousness imparted in Baptism. For where His Name is so named there is He. Or, since "the devils were cast out through His Name," (Mark ix. 33,) why should it appear a strange or (as men call it) a superstitious thing to believe that now also a power or virtue has been annexed to the Name of the Blessed Trinity, when "that Name is called upon the heathen," (Acts xiv. 37,) or on our children on whom it has not yet been named? As says an ancient writer,* "Whereas this, which the Lord said, 'Go, teach all nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost,' is true and right, and by all means to be observed, and has been observed in the Church; yet we must not consider that the invocation of the Name of Jesus [only, in those so baptized by heretics] is altogether useless, and that on account of the majesty and might of the Name Itself; in which Name all works of might (miracles) were wont to be wrought, and sometimes some even by aliens." It was not then mere glowing language, when the fathers spoke of the baptized being "fenced round by the Trinity," or the like; they would hereby only express the literal truth; and surely, in that they press the force of "being baptized *into* the Name of the Father, Son, and Holy Ghost," as something real,† something efficient, an actual communion with the Blessed Trinity, they adhere more to the analogy of the faith, and the usage of other Scripture, and the literal meaning of the text, than they who would interpret it of the mere commission given to the minister of Baptism, and are withal at a loss to say what "to baptize into the Name of" can literally mean, or how they obtain the sense, which they vaguely attach to it. Of this efficiency St. Hilary speaks, when employing this text as the foundation-stone of orthodox doctrine on the Trinity;‡ "To those who believe, that word of God were sufficient, which was poured into our ears by the testimony of the Evangelist, together with the very power of His truth, [sc. at Baptism,] when the Lord saith, 'Go now teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to keep all things whatsoever I command you, and lo I am with you always, even to the end of the world.' For what of the mystery of man's salvation is not therein contained? or what is omitted or left obscure? All things are full, as from Him who is Fulness, and perfect, as from Perfection. For they comprise both the significance of words, and the *efficiency of the things*, and the order of the offices, and the understanding of 'Their Nature.'" And

* De Rebaptismate ap. Cyprian. p. 358.

† Hence St. Hilary, in the prayer quoted below, p. 66, and p. 63, and Jerome, p. 67 note, use the strong form, baptizatus *in Patre et Filio et Spiritu Sancto*, "baptized in the F."

‡ De Trin. L. ii. init.

again, * “ The following book in such wise teaches the mystery of the Divine Generation, that they who are to be *baptized in the Father, and the Son, and the Holy Ghost*, should not be ignorant of the truth of those names, nor under the words confound the meaning ; but so conceive the meaning of each, as it is, and is called ; acknowledging most fully that neither is the Name without the corresponding truth, nor is the truth unexpressed by the Name.”

And in this way we may much more appreciate the force of the argument, which the Ancients, when vindicating the Catholic doctrine of the Trinity, drew from the words of Baptism, but which to us has been much weakened and obscured ; for if by these words were only meant that we thereby acknowledged “ the Father, the Son, and the Holy Ghost,” the co-equality and co-essentiality of the three Divine Persons will not thence be so evident, since in different ways we might believe in and acknowledge the underived authority of the Creator, and the derived authority of a created ; but since the words (as Christian Antiquity understood them) further denote the power of Those in whose Name we are baptized, as manifested in that Baptism, then the argument appears clear, that in this work of power He would not have joined the Creator with the created. “ For neither did He conjoin (argues St. Athanasius†) an angel with the Godhead, nor did He *unite us with Himself* and the Father in one created, but in the Holy Spirit.” And again, “ They (the Arians) risk the very fulness of the mystery—Baptism. For since this perfecting is conferred ‘into the Name of the Father and the Son,’ but these acknowledge not the true Father because they deny Him Who is derived of Him, and His con-substantiality ; and deny again the true Son, and feign to themselves another, created out of things which were not, and name Him ; how should not what they administer be wholly vain and profitless, having a semblance but nothing real as an aid to holiness ; for the Arians impart not Baptism into the Father and the Son, but into a Creator and a creature, a Maker and a made. But as their ‘created’ is different from the Son, so would that which they are thought to give, be from the reality, although they affect to name the Name of the Father and the Son.”‡

And this is throughout a remarkable difference between the ancient and modern way of viewing this text : the modern school sees only that three Persons or Beings are united therein, and infer that they would not be so united, were there any such disparity between them, as between the Creator and the created, or a mere energy or power. To this it has been answered,‡ that in Holy Scripture other

* L. 1. § 4.

† Ep. 1. ad Serapion. c. 11. p. 660. ‡ Orat. 2. c. Ariann. c. 42. p. 510.

‡ Wolzogen. ad loc. F. Socinus Fratr. Polon. t. ii. p. 438.

names are united with those of Persons without implying that what is so united is a Person. As when it is written "I commend you to God and to the word of His grace,"* or when our Lord says, "I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem—and My new Name."† Or, again, "My son, fear thou the Lord and the King."‡ But this, which would not be satisfactorily answered by such, as see herein only an *acknowledgment*, on the part of the baptized, and of the Father, Son, and Holy Ghost, has no weight whatever against the argument of the ancient Church, who saw that not only were there three Beings mentioned and acknowledged, but that they were named as co-operating equally in the same Divine work of our re-creation, the imparting to fallen man the Divine Nature,§ and that this was wrought by Them, as One.

"Leave off," says S. Gregory of Nyssa,|| "your controversy with men, and resist, if thou canst, the words of the Lord, which laid down for men the invocation in Baptism. But what says the Lord's command: 'baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost?' How 'into the Name of the Father?' because He is the Beginning of all things. How 'into the Son?' because He is the author of creation. How 'into the Holy Ghost?' because he perfecteth all things. We immerse them 'to the Father' that we may be sanctified; we immerse 'to the Son' also for this same end; we immerse also 'to the Holy Ghost' that we may be that which He is and is called. There is no difference in the sanctification, as if the Father sanctified more, the Son less, and the Holy Spirit less than those two. Why then dissect the three Persons into different Natures, and make three Gods, unlike each other, when thou hast received one and the same grace from all?" "If," says S. Gregory of Nazianzum,¶ "He be not adorable, how does he deify, (θεοῖ) me through Baptism? and if adorable, how not to be adored? ** And if to be adored, how not God? The one hangs on to the other, and forms a truly golden and saving chain. And from the Spirit, then, have we our re-generation; and from our re-generation, our re-formation; and from our re-formation, the knowledge of the dignity of Him, who re-formed us;" and, would I prefer the Son to the Spirit, as being the Son, but Baptism permits me not, hallowing me through the Spirit."†† Or St. Hilary, not in an appeal to his flock, but laying out the plan of his work,‡‡ "Nothing will then be wanting to the completion of the whole faith, inasmuch as removing the irreligiousnesses of faulty modes of speaking of the

* Acts xx. 32. † Rev. iii. 12. ‡ Prov. xx. 21. § 2 Pet. i. 4.

|| Greg. Nyss. in Bapt. Xti. t. iii. p. 372.

¶ Orat. 31. Theol. 4. de Sp. 8. § 28. p. 574.

** εἰ δὲ προσκυνητὸν, πῶς οὐ σεβτόν;

†† Orat. 40. de S. Bapt. § 43.

‡‡ De Trin. l. i. § 36.

doctrine of the Holy Spirit also, the Apostolic and Evangelic authority comprises within that saving definition the mystery of the *regenerating Trinity*; nor would any one then dare, following the devices of human reason, to rank the Spirit of God among created beings, seeing that we receive him as the earnest of immortality, and for the participation of the Divine and incorruptible nature." They could not speak coldly and abstractedly of what they felt so really; they could not abstract themselves from their faith, or the ordinance of God from the blessings they had received in it. Thus St. Hilary spoke of "the regenerating Trinity," and St. Irenæus, speaking of this same commission, says,* "And again, committing to His disciples the power of regeneration to God, He said to them, 'Go ye and teach all nations, baptizing them in the Name of the Father and the Son and the Holy Spirit.'"

It is good to see this same truth, presented on different sides, both in contrast to modern formalism, which can repeat it only in one way, and as exhibiting how vividly it was appreciated in those days, when it was looked upon, not as a "Baptismal form" only, but as a reality, and as efficacious through Their might, Whose Name it bore. Let any consider this concluding address of S. Gregory† to the Candidates of Baptism, and if he would not spontaneously have used the like words, let him lay to heart wherein the difference consists.

"Last of all, and above all, keep, I beseech thee, that good deposit, for which I live and act, and which may I take with me, when parting from this world, wherewith also I bear all sorrows, despise all pleasures, the confession of the Father, and the Son, and the Holy Ghost. With this I entrust thee this day; with this I shall immerse thee, and bring thee up; this I give thee as the partner and presider over thy whole life, the One Godhead and Power, existing in Unity in the Three, and comprehending the Three severally; neither unequal in essences, or natures, nor receiving increase or diminution, by excess or subtraction; every way equal, the same every way, (as there is one beauty and greatness of the heaven) the infinite Connaturality of the Three Infinites; each contemplated by Himself, God; as the Father, so the Son, as the Son so the Holy Ghost, preserving to each what is His own; the Three contemplated together, God;—the former on account of the Unity of Essence, the latter on account of the Unity of Origin."

The very anxiety to be kept steadfast in the faith of the Holy Trinity, thus received in Baptism, for which modern schools would probably, in practice, substitute a confession of "justification by faith," implies that the Ancient Church had fuller notions of the requisites and fulness of that belief: it is to be feared that moderns,

* L. 3. c. 19. ed. Grabe.

† Orat. 40. de S. Bapt. § 41.

who have disparaged that Ordinance, which, at its solemn and perpetual appointment, was made also the depository and guardian of that Doctrine, have been, unconsciously to themselves, undermining their own faith, which they think that they retain. Very observable, then, is the earnestness of the prayer,* wherewith St. Hilary closes his defence of that Doctrine, still, in connection with his Baptism, and the baptismal words, “keep, I beseech thee, this holiness of my Faith undefiled; and, unto the departure of my spirit, grant me thus from my conscience, to confess, that what I professed *in the Creed of my regeneration*, being baptized in the Father, and Son, and Holy Spirit, I may ever retain, worshipping Thee our Father, and together with Thee, Thy Son; so mayest Thou vouchsafe to me Thy Holy Spirit, Who is of Thee, through Thine Only-Begotten; for He is a sufficient guarantee of my Faith, Who saith, ‘Father, all Mine are Thine, and Thine are Mine,’ my Lord Jesus Christ, who abideth in Thee and of Thee, and with Thee, everlasting God, Who is blessed for ever and ever. Amen.”

Such then is the way in which the Ancient Church looked upon our Lord’s parting commission, “Go ye, therefore, and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world.” It is, as was said, by virtue of this promise that we still exist, and know that His Church will exist to the end, for that He will be with it to the end; it is by virtue of these words,† (which none but avowed heretics have ever dared to change,) that we still venture upon the discipling of the nations, or admit little ones into His kingdom, and name His Name upon them; believing that, whether in the conversion of the Heathen, or the carrying on of His kingdom among ourselves by admitting

* De Trin. l. xii. ult.

† Hence this commission is in several ancient Liturgies (as in our own) rehearsed before God in the prayer for the consecration of the Baptismal Font; as in the ancient Latin, Gelasius, (Ass. ii. p. 4, retained in modern Roman, p. 33,) the Gallican (p. 37,) the Armenian (p. 198,) Coptic (166.) It occurs in an exhortation in the Malabar Liturgy (ib. i. 178.) There is also an allusion to it in the Gothic (ii. 35.) In the old Gallican (p. 37) there is also a prayer for the “presence of the Triune Majesty to accomplish the most holy Regeneration.” Arian Baptism was consequently accounted invalid, even where other heretical baptism was admitted. “Inasmuch as man, baptized in the Father, Son, and Holy Ghost, becomes a temple of God, where the ancient temple, having been destroyed, the new temple of the Trinity is built, how sayest thou, ‘that sins can be forgiven among the Arians without the coming of the Holy Spirit?’” Jerome adv. Lucif. § 6. See also above 64. From this same belief is derived the question in our Office of Private Baptism, “With what words was this child baptized?” implying that they are absolutely essential to valid Baptism.

into it "the generations which shall be born," He "will be with us always." Whereas then moderns, taking the words in their insulated way, find herein a direction to use a certain formula in baptizing, and *also* a promise of Christ to be present with some faithful few who shall be His true Church, so that a remnant of true believers never should be wanting, the Ancient Church combined the whole teaching; and so found the promise that Christ would ever, indeed, be present with His whole Church, guiding, chastening, correcting, purifying her, leading her through fire and water, and bringing her out at length into a wealthy place; but, and as an instance of this, that He would be specially present in the Sacrament which he thus made the entrance into that Church, and the very means of her continuance; that having bade them to "disciple all nations," by "baptizing them in the Name of the Father, and the Son, and the Holy Ghost," and added that He "would be with them always, even to the end of the world," He would be with them when so obeying His word, and be present with them, when baptizing in His Name. "Believe," says S. Ambrose,* "that the Lord Jesus, invoked by the prayers of the priests, is there, Who saith, 'where two or three shall be, there am I also;' how much more where the Church is, where His own mysteries are, doth he deign to impart His presence!" There was then more reality in the ancient view; they dwelt on the words, in which he gave them their commission to baptize, as containing His meaning in that commission; they combined their whole purport; they realized more their Saviour's Presence; they believed that the invocation of the Holy Trinity in words given by Christ Himself, was "with power," as being accompanied by His Presence through His Spirit. The analogy traced by Origen,† between this miracle and the relation which our Lord's miraculous cures of bodily diseases bore to those of the soul, in itself very striking, may sum up their meaning, "You must know that as the wonderful miracles in the cures wrought by the Saviour, being symbols of those who were continually, by the word of God, being freed from all sickness and infirmity, nevertheless were profitable when they took place in the body, inviting to faith those so benefited, so also the washing through water, being a symbol of the cleansing of the soul washed from all stain of sin, is in itself also, to him who yieldeth himself to the *Divinity of the power of the invocation of the adorable Trinity*, nothing less than the beginning and fountain of "Divine gifts." As, then, the invocation of our Lord's Name was efficacious in casting out devils, so they believed that spiritually also devils should be cast out in His Name;‡ that "the invocation of the Name of the adorable Trinity" was efficacious, not in itself, but because He willed it.

* De Myst. § 27.

† Comm. in Joh. tom. 6. § 17. p. 133. ed. de la Rue.

‡ Mark xvi. 7.

St. Matthew records the words of the commission given through the Apostles to the Church; St. Mark adds the awful sanction under which it was given. "He that believeth and is *baptized* shall be saved; and he that believeth not shall be damned." Our Lord thus states, positively, what he had before to Nicodemus said negatively. Through Nicodemus, He warned us that without Baptism there was no entrance into His kingdom; here He tells us, that whoso believeth in Him shall then have the blessings, which are in Him, imparted to him, if he be baptized. He places two conditions of salvation before us; one required on our part, the other promised on His: one, a requisite *in us*, though His gift *in us*, the other His gift *to us*; Faith, whereby we desire to be healed, and His gift, whereby He healeth us. And as in His bodily miracles, He *could* not do many mighty works among His countrymen, because of their unbelief, and He required in them who would be healed, Faith in Him the Saviour of all, and telleth them, "Thy Faith hath saved thee," yet was it not Faith alone, which healed them, but rather His "Virtue," which "went out of Him," and Faith was only a necessary condition which, in the fitness of things, He required in those upon whom he should exercise His goodness; so, in this His spiritual miracle of our new-birth, faith removes the obstacle which sin presents to our receiving the Divine Influence; it turns us to God, who by Adam's fall were turned away from Him; it replaces us in a position of dependence upon Him; it presents us willingly before Him to receive that life, which He is and communicates (according to their measure) to all His creatures, who depend upon Him. By one universal law, from the highest Angel, or Dominion, or Power, who "always beholdeth the face of our Father which is in Heaven," to the "young ravens* which cry unto Him," or the "young lions,"† who, "roaring after their prey, do seek their meat from God;" (yea, and the "thirsty land," which gapeth for the dew and rain from heaven, expresses the same law,) He hath appointed dependence upon Him to be a condition of receiving His gifts. Yet is not our dependance the gift for which we depend upon Him; the raven's cry is not the raven's food; the Archangel's fixed, unvarying gaze on our Father's countenance is not "the Light which in His light he seeth;" our Faith is not our Baptism, nor God's gift in it. It is then, of course, right that we should be jealous that our faith be of the right sort, (in whatever way this is to be ascertained, which is another question,) but it is mere egotism, self disguising itself under the form of zeal for purity of faith which would look upon this as all or as the chief thing; which would confound the cleansing of the cup and platter, for the rich wine which he poureth into it, the setting our mansion in order, for its Celestial Visitant, who, though we be unworthy,

* Job xxxviii. 41. † Ps. civ. 21. cxlv. 15. cxlvii. 9. Joel i. 20.

comes under our roof ; or rather, what is our's is not even so much as this, but rather it is the wish that He would fill our empty vessels, and by filling, cleanse them ; that He would repair the walls of our mansion, which is broken down, and repairing, make it His habitation, or by so making it repair it. It is then a grievous fault in our habit of mind, if any venture to make that which is required in us, as of chief moment, and God's gift secondary ; would place a quality or qualification in us, above that for which it qualifyeth us ; and, when our Lord has said, " he that believeth, and is baptized, shall be saved," should dissect and sever what He has thus conjoined, and hold that we were *in such sense* " saved by faith only," as that Baptism was of secondary account, an outward exhibition of what had already taken place inwardly. And yet this will be found by many (if they would be honest to themselves) to be their habit of mind, and they regard Baptism as of no moment, except as any other act of obedience, having no virtue annexed to it, but a sort of incumbrance, which must be taken, and taken thankfully, because it has been enjoined, but still is just as much a burthen, and as outward, as any rite of the Jewish law was ever held to be. They look upon it as a mere outward duty to be performed, not as an inestimable privilege to be received,—as an appendage to faith, which they only dare not say may be dispensed with.

It is not then for us to establish any comparison between the two conditions to which our Lord has here annexed salvation ; they are plainly incommensurables ; any quality in us can have no proportion to God's gift to us ; there can be none between our desire to have our sins remitted and His remission of them : our belief, that "if He will, He can make us clean" and will, if we will it earnestly, and His cleansing us ; our desire to be conformed to Him, and His conforming us to Himself.

There is, indeed, a strange gloss, which, because, our Lord having first limited salvation to those " who believe and are baptized," then adds only, " he that believeth not shall be damned," would infer that He also would thereby disparage the Sacrament, which he had just placed at the threshold, and as the very door of salvation. For a very little thought would have shown, that, though our Saviour annexed the reception of the Sacrament of regeneration, to belief in Him, as a condition of salvation, there was no occasion to mention it in the case of unbelief : unbelievers would not be " baptized in Christ's name, for the remission of sins :" since they believed not, the " wrath of God abode upon them." (John iii. 36.) Baptism, without faith, undoubtedly would save none : as faith, also, without charity, profiteth nothing (1 Cor. xiii.) : yet no one would think this was said in disparagement of faith ; much less, then, the omission of Baptism, in the other case, when our Saviour had just ordained it, without any limitation, as necessary for all who believe.

Can then, (to insist again on the end for which these passages are here adduced, the comparison of our mind with the "mind of Christ" in Holy Scripture,) can then they who, out of this teaching, in which our Lord inculcates the necessity of Baptism, fix their minds only on the one sentence in which mention of it is omitted, think that they are listening teachably to Him? or that, when they speak disparagingly of that, which He enjoined wherever He should be believed on, they are like-minded with Him? Does the Sacrament of Baptism acquire no awfulness of value from being commanded by our ascending Lord, just as He was establishing His everlasting kingdom upon earth, and about to assume His heavenly kingdom above all things? "So then after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God?"* Rather, every thing here invests it with solemnity; His foundation of His Church thereon; His bestowing it as His parting gift; His annexing to it our salvation; His binding up with it, and imparting to us by it, and reserving for this moment at which to impart it, the full and distinct revelation of the doctrine of the Ever Blessed Trinity; His commanding this act alone in the whole Christian life, to be done in Their Name; His promise that Their Name shall herein be efficacious. In St. Chrysostom's† words, "the holy angels stand by, doing nothing, they only look on what is done; but the Father, the Son, and the Holy Ghost, effect all. Let us, then, obey the declaration of God, for this is more credible than sight; for sight is, yea and oftentimes, deceived; but that can never fail. Obey we then it."

Our Lord annexed salvation to Baptism, in that He said, "Whoso believeth and is baptized shall be saved," and it is accordingly the same truth, only directly enunciated, when His Apostles say, "Baptism saves us," (1 Pet. iii. 21.) "He saved us through the washing of regeneration." (Tit. iii. 5.) Of these two statements, it is remarkable that St. Paul leaves his wholly unguarded; he contrasts Baptism with any works which we had done; but while he contrasts our works with God's free mercy, he declares unhesitatingly and unqualifiedly, "He saved us by the washing of regeneration." St. Peter (writing to Jewish converts, who had been "chosen" out of "the Dispersion,"‡ their brethren in Asia Minor, "to obedience and the sprinkling of the blood of Jesus Christ,") accompanies his statement of the benefits of Baptism with a contrast with those "divers washings" to which as Jews they had been accustomed, and reminds them that this was not, as theirs, an outward, but an inward washing; not merely a putting off of the filth of the flesh, such as "those purifications of the flesh,§ imposed upon them until the time of refor-

* Mark xvi. 19.

† Hom. 25. al. 24. in Johan. § 2.

‡ "Peter, an Apostle of Jesus Christ, to the elect sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." 1 Pet. i. 1.

§ δικαιώματα σαρκός, i. e. "carnal commandments, cleansing the flesh, and so

mation." (Heb. ix. 10.) In like way, St. Paul, when writing to the same class of persons, speaks to them as "having had their hearts sprinkled from an evil conscience," as well as "their bodies washed with pure (i. e. purifying*) water," not, as under their law, having been outwardly cleansed only. But this, as every gift of God, could only be received by those who came in "an honest and true heart," not feignedly; wherefore he adds, "not the putting away of the filth of the flesh, but the enquiry into a good conscience towards God," i. e. Baptism, received not hypocritically, but with a good conscience; the candidate for Baptism, with integrity of heart, renouncing Satan, engaging to obedience, and confessing unto salvation the truths of the creed delivered to him; (for it is certain that in this word "enquiry" allusion is made to the interrogations in Baptism, which were to be answered by a "faith unfeigned."*) Thus, then, St. Peter declares precisely the truth delivered to him by his Lord, that "he that believeth and is baptized shall be saved," or, "Baptism saves us," approaching it with "a good conscience towards God." This truth the Church, in the simplicity of ancient faith, readily received, and accordingly adopted it in her creed, "I acknowledge one baptism for the remission of sins," i. e. one Baptism only, the effect and end of which is that remission. The difference of a modern habit of mind shows itself here in two ways: (1.) as, before, it seized on the omission of Baptism in our Lord's words, "He that believeth not," &c. to make use of it as an argument against His meaning where He had just mentioned it, "He that believeth and *is baptized* shall be saved;" so when His disciple says, "Baptism saves us, not the putting away the filth of the flesh," &c. they would forget entirely his positive statement that "Baptism does save us," in their anxiety to point out how it does not. Identifying Baptism, in itself, with "the putting away the filth of the flesh" they give, almost unavoidably, a Pelagian sense to the words, that "the answer of a good conscience towards God saves us." It surely implies a very altered state of mind, if, when the Apostle of Christ dwells chiefly on God's goodness to us in His Sacrament, "Baptism saves us," and, subordinately, distinguishes it from Jewish washings, and states the requisites to its healthful reception, a certain class of modern interpretation scarcely recurs to the text, except for the sake of proving in what case Bap-

justifying according to the flesh, those who, according to the flesh, were accounted unclean." Theophyl. ad loc.

* "i. e. of Baptism. 'Pure' is that which makes men pure, (or that which has not blood mingled with it, as that of old was with ashes.) For although the grace of the Spirit in Baptism purifies the soul only, yet here Paul has conjoined visible [in the N. T.] with visible [in the Old.] And in the very act of Baptism, water is conjoined for the sake of the body. For we being twofold, the cleansing also is twofold." Theoph. ad loc.

† See Note H. at the end.

tism would *not* save, or rather that in no case Baptism saves, but only what it esteems faith. It glides away from the truth, "Baptism saves us," recurs not to it for comfort, believes it not as a privilege, realizes it not as God's gift, but employs the qualifications with which it must be received, as an argument to disparage it, to make the gift subordinate to the qualification. (2.) This same class of interpretation would unhesitatingly say, "we are saved by faith" (though the phrase no where exactly occurs in Holy Scripture, and St. James says, in a certain case, "Can faith save him?") and yet it will not say any how, that "Baptism saves us," although two Apostles say so, and St. Paul exalts it, without any limitation, as the great proof of the free mercy of God, St. Peter, with an explanation, adapted to the state of his converts. Thus, would not many shrink, if they heard it declared to their flocks that they had been "saved by Baptism," and be very apprehensive, lest it shall plunge them into a carnal security, lest they should presume upon their privileges, and because they had been saved once, think they would any how be saved eternally, and so sleep on? And, however they will at once cast aside such fleshly misapprehensions of doctrines, in which themselves believe, will they not dread the effects of such teaching, and seek not only to explain it but to qualify it? But what else is this than to be jealous, in a way in which Scripture has not been; to set one part of Divine truth against another, or rather (as it must be) men's own interpretation of the one against what is plainly declared in another? Justification *by* faith does not exclude justification *through*, or *by* Baptism, any more than salvation *by* grace excludes salvation *through* faith, which the Apostle in one sentence unites, "ye are saved by grace through faith;" they who can distinguish God's free grace as the cause of salvation, and faith as the channel whereby it is received, might also distinguish Baptism as the channel through which God bestows it, and faith as the quality through which we receive it. And yet if men would analyze their own feelings, many would find that this saying, "Baptism saves us," sounds foreign or (if they dared to think it) repulsive to them; that it finds no place in their system; that they dismiss such an expression from their thoughts, as one requiring explanation to give it a sound sense, instead of CONVEYING, OF NECESSITY, DOCTRINAL TRUTH. And if this be so, have we not lost a portion of our inheritance?

Contrast, herewith, St. Augustine's unhesitating faith, "Most excellently," saith he, writing against the Pelagians,* "do the Punic Christians entitle Baptism itself no other than Salvation, and the Sacrament of the Body of Christ no other than Life. Whence, except from an old, as I deem, and Apostolical tradition, by which they hold it to be implanted into the church of Christ, that, without

* De peccat. merit. et remiss. L. 1. § 34.

Baptism, and the participation of the Lord's Table, no man can arrive, either at the kingdom of God, or salvation and life eternal!* This, as we have said, is what Scripture testifies. For what do they who entitle Baptism, Salvation, hold other than what is written, 'He hath saved us by the washing of regeneration;' and what Peter saith, 'The like figure whereunto Baptism doth now save you?'

And yet is it no privilege that we have been saved, have been taken out of the state in which we by nature were, without any deserts of our own, before we knew, of ourselves, good or evil, but had the evil of our fallen nature adhering to us, that not by any frail will, or purpose, or faith of our own, but by God's strong hand, we were plucked out of the depth of misery in which we lay, and out of the deep mire of sin, and our "foot set upon the Rock," "in a large," free, disentangled "place," where "our goings are ordered?" Is it no cause of thankfulness to our Heavenly Father, to have to look back upon a definite Act of God, whereby He "placed us in a state of salvation,"† there by His grace to continue; that, independently of any feelings of ours, which may not be so vivid as they once were, antecedently to all of error infirmity and sin, which there may have been in our course hitherto, and the imperfections which have cleaved, and (it is to be feared) do cleave to all our acts, marring our repentances, our faith, our works of love, there is still one bright spot whereon to look back, when God the Father chose us to be his sons in His Son, and the Holy Ghost sanctified us and sealed us as His? Is it nothing to bear His mark upon us, which His mercy has been more powerful to retain, we trust, than our sins to efface? Would not the faithful among the Israelites, in their wanderings through the wilderness, look back often to the Red Sea strand, where "the waters overwhelmed their enemies, and there was not one of them left, and He saved them from the hand of *him* that hated them, and redeemed them from the hand of the enemy?"‡ And shall not we in our pilgrimage through our wilderness, look back with a thankful yearning to that day, which the deliverance of Israel but shadowed out, when we were "saved from the hand of him who hates *us*, and redeemed out of the hand of the enemy," and "believing His words, sing His praise?"§ We are formed to look back and forward, and from looking to the past to derive strength for the fu-

* The Pelagians, in order to avoid the argument from St. John iii. 5. feigned that a person might, without the new birth, come to the life eternal, but not to the kingdom of God. See above, p. 33.

† "And I *heartily* thank our Heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace that I may continue in the same unto my life's end." Church Catechism.

‡ Ps. cvi. 10, 11.

§ Ib. v. 12.

ture. Those whose natural feelings have not been spoiled by subsequent artificial habits, look back with an inexpressible longing to the bright days of childhood and of youth, and God's guardian arm around them, and the peaceful home, which, perhaps, knows them no more, and the comparative innocence which intercourse with the world and life's downward course has in whatever degree defiled; and the bright visions of that past cheer them on amid life's sorrows and strifes. It is not then in vain, surely, that throughout His whole Church He has blended with that early past, one brighter spot which sheds its lustre over all, and from which the light of their suns shines seven-fold,* our Baptismal morn; an Oasis, it may be, in a wilderness, but a spot, on which our memory may, without misgiving, repose, because all its brightness comes directly from Him, and in it "the light of His countenance" shone, and still shines upon us, if we look back for it. No! our Baptism is of inexpressible value and comfort, even because it is the act of God; it has nothing earthly mingled with it; it was simply His, who chose us according to His eternal purpose, "to the sprinkling of the blood of Jesus Christ,"† and "predestinated us unto the adoption of children by Jesus Christ unto Himself,"‡ making us "in the Beloved,"§ His own sons, members of His Christ, heirs of the kingdom of heaven. Our comfort, our joy, our peace, our consolation, our glory, is, to have, what we have, purely from Him, to have the foundation of our hopes out of ourselves, and conveyed by a formal act of His, whereby not according to works of righteousness which we did, but according to His mercy HE SAVED US, through the washing of regeneration and of the renewal of the Holy Ghost," that "Baptism saves us, through the resurrection of Jesus Christ, Who is on the right hand of God."

It might have sufficed, perhaps, to have noticed one passage, in which through our depreciation of our Blessed Saviour's ordinance, we have lost the support, the strength, the cheering hope, which He provided for us. For our mode of understanding any passage of Holy Scripture is not to be considered as something insulated: resulting, as it does, from our general frame of mind, our habits of thought and feeling, and the character of our religious belief. Our insight into Scripture, as it is an instrument in forming our minds, so is it in part the result of the mind formed within us: our character of mind is a condition of understanding God's word: according to what we ourselves are become, does that word appear to us: it is given to us according as we have: our present, is in proportion to our past, profit. No misunderstanding then of any portion of Holy Scripture; (I speak—not, of course, of words or expressions, but—of the general tenor of passages of Scripture;) no shallowness of conception;

* Is. xxx. 26.

† 1 Pet. i. 2.

‡ Eph. i. 5.

§ Ver. 6.

no false spiritualism, or sluggish resting in the letter of any place, can stand singly; for, whatever be the defect which dims our sight in the one place, it will obscure our understanding of other passages also. This, as before said, we readily admit in gross and palpable cases: we know, indeed, from authority, of the veil on the hearts of the Jews, and of the god of this world, who blindeth the understandings of the unbelieving: we readily admit that one who has, practically, vague notions of justification by faith will understand but little of St. Paul; but we fail often to apply the test to our own case, and thoroughly to examine what is wanting to our own mental character, and how that deficiency prevents our more fully understanding God's word. What *our* dull eyes see in large and flagrant instances, exists, we may be sure, where they are too heavy to penetrate; so that no one wrong habit of mind, or faulty principle can exist, in however slight a degree, without affecting our views of Scripture truth.

To examine, then, the other passages wherein Baptism is spoken of, may have uses even beyond the immediate purpose of impressing upon ourselves the greatness of God's gift therein; for these will, in their turn, open to us the meaning of other Scriptures also, which the failure to apprehend these has closed to us. A right understanding of Baptism, as the entrance into the kingdom of heaven, is essential to the understanding of the nature of the kingdom of grace, its duties, its comforts, and its privileges; and a faithful apprehension of the fulness of one Scripture sets the mind in the frame, to which God discloses the meaning of others.

The passages of Scripture, then, relating to Holy Baptism, may be considered under the following heads. 1. Passages in which Scripture speaks of high privileges and Divine gifts, involving duty as the ancient Church saw, but in which moderns have lost sight of the privileges and gifts, and see only duties. 2. Passages in which moderns have appropriated to themselves the privileges, without thought of the means whereby they are conveyed. 3. Passages, in which moderns see that Baptism is mentioned, but without attaching any especial notion to it. In all, it is remarkable to see, how for the most part we have lost not only the original meaning of Holy Scripture, but even all suspicion that we are in error.

1. *Passages in which Holy Scripture speaks of gifts of God, moderns see only duties of man.*

In these passages the question is, not whether they enjoin not duties conformable to our calling, but whether they contain not more than duties,—God's gifts *actually* conferred upon us, whereby we are enabled to perform those duties; whether they be a mere setting forth of persuasive motives to influence our will, or whether they contain also an account of God's Power imparted to us, whereby that will has been influenced, and a free will has been given us; whether they only put our duties in connection with our Saviour's

Life, Death, or Resurrection, and show the light cast upon *them* from His Cross, or Grave, or whether they state that the virtue of that Cross, precious Death, and glorious Resurrection, *has been* communicated to *us*, and that light infused into our own hearts, "according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead ;"* whether, in a word, they be outward motives, or inward power. The difference is very essential ; for if it be found that Holy Scripture speaks uniformly of a power imparted to us, then, when for this, men would substitute "influential motives," and the like ; they are, in fact, unconsciously substituting "Gospel motives" for the Gospel, man's will for Christ's Power, the tendency of truths to excite love, for "the love of Christ constraining us," persuasiveness of man's preaching for the "demonstration of the Spirit, and of power ;" and as soon as they trust in the inherent power of Gospel truths to work their effects upon the soul, they do in fact make an idol, substituting a statement of truth for Him who is "the Life" as well as "the Truth." Such a procedure may readily degenerate into a practical Pelagianism ; for extolling the efficacy of certain motives†, when faithfully set forth, to move and win men's affections, may easily be, and is frequently, taken to imply the power of the unrenewed will to act upon those motives. It matters not whether the motive so proposed be in itself the very highest or the lowest ; the deficiency in man's condition before the Gospel was not the lack of motives, but of power to act upon them ; it matters not whether it be present comfort, or the Elysian fields, or the beauty of virtue, or the love of God, or thankfulness to the Incarnate Son ; so long as it be an external motive proposed to the will, the will is as little, rather it is less able to appreciate or act upon that, which, to a purified spirit, were the most persuasive, than upon the most carnal. The more carnal, the more fitted for it ; the brighter the sun's rays, the less fitted is the weak and disordered eye to behold them. So, then, under the older dispensation, carnal ordinances and carnal promises harmonized together, and that which was evangelic gleaming through both ; in the Gospel, spiritual and life-giving Ordinances, and spiritual promises and motives.

* Eph. i. 19.

† Hence the unconscious tendency to Rationalism among many of our evidence-writers, who set forth the *inherent* efficacy of the great Christian doctrines, and thereby teach *others* to substitute the doctrines of the Gospel for the operations of the Holy Spirit. To take a passage of this kind from a popular American work, "A *knowledge* of the death of Christ, *with the explanation of it* given in the Scriptures, *touches* men's hearts ; *it shows* the nature and tendencies of sin ; *it produces* fear of God's displeasure, and *resolution to return to duty* ; and thus *produces effects by which justice is satisfied.*"—Mr. Abbott's Corner Stone, p. 174. See further the Tract whence this extract is taken, "On the Introduction of Rationalistic Principles into Religion," Tracts, No. 73.

To the unconverted the Apostles set forth judgment to come*, repentance from dead works, remission of sins through baptism upon faith in Christ Jesus; then on conversion followed baptism, conveying remission of sins, uniting them with Christ, imparting to them the Spirit; and *then* those baptized they urge to use the power thus imparted to them; to them they apply the Gospel motives, *because* they had received the strength of the Gospel: they bid them "walk worthy of the vocation, wherewith they had been called," having first bid them, "in the name of Jesus Christ arise and walk."

This, which is perceptible in all the teaching of St. Paul's Epistles, is so in that Epistle to which men have strongly appealed, as containing the doctrine of justification by faith to the exclusion of ordinances:

1.1. "Know† ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death! Therefore we were buried with Him by Baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so also we should walk in newness of life. For, if we have been planted together in the likeness of His death, we shall be also of His resurrection: knowing this, that our old man was crucified with Him, that the body of sin might be destroyed."

Now all, unquestionably, that a large number of Christians, at the present day, find, in this passage, is that Baptism represents (as it does) to us our profession, that we, having been baptized, and having acknowledged Christ as our Lord, are *bound*‡ to lead a new and godly life, and to be crucified to sin and the world, as he was crucified for our sin; and if so, that we shall rise with Him. This is very true, and is certainly in the passage; but the question is, whether this be all? whether St. Paul speaks only of duties entailed upon, and not also of strength imparted to, us? The Fathers certainly of the Christian Church, educated in holy gratitude for their Baptismal privileges, saw herein, not only the death unto sin, which we *were* to die, but that also which in Christ we had died, the actual weakening of our corrupt propensities by our having been baptized and incorporated into Christ; not the life only which we *are* to live, but the actual life which, by Baptism, was infused in us,§ and by

* St. Peter, Acts ii. 20, 21, 38. iii. 19. x. 42, 47, (cp. xi. 14, 16, 18.) St. Paul, ib. xvii. 31. xxiv. 25.

† Rom. vi. 3—6.

‡ Zuingli Fid. Christianæ Expos: Opp. t. ii. f. 551. v. "Baptism *signifies* that Christ has washed us with His blood; and that we, as St. Paul teaches, *ought* to put Him on, i. e. live after His pattern." See note P. at the end, *ad loc.*

§ Hence this text is incorporated into the prayers of several ancient Liturgies, whence it was taken into our own in the Thanksgiving which the reformers of our Liturgy added to it in the 2d book of Edward VI. and which yet remains. *Gallican*, "that so the ancient hand writing may, by a secret mystery, be blotted out under the waters; and the debtors being buried together with Christ

virtue of which it is, that many of us are now "walking in newness of life," are living in Christ. St. Paul speaks throughout of actual facts, which have taken place in us, and duties consequent upon them; he sets, side by side, means of grace, which we have received, and the holiness which we are thereby to strive to attain unto. "We were all baptized into Christ," i. e. into a participation of Christ, and His most precious Death, and union with Him; "we," i. e. our old man, our corrupted selves, "were buried with Him by Baptism into death, *that we also may walk in newness of life.*" Again, "we were planted in the likeness of his death"—*that we may be* "of His resurrection." Again, "our old man *was* crucified with Him"—"that the whole body of sin *might be* destroyed."

Now, in these pairs (so to speak) of gifts and duties, two things are, at first sight, observable: 1. That, (as indeed we shall have occasion to point out more extensively,) St. Paul speaks throughout of these gifts as *having taken place* at a *definite* past time. Not only we "*were* baptized," but we "*were* buried," "*were* planted," "*were* crucified;" those acts are in their fruits to live in us, but in themselves they are past, just as much as our Baptism is, in which they took place, and wherein they were contained; he speaks not here of a present crucifixion, or even (as elsewhere) of a past crucifixion, continuing on to the present, "whereby the world *has been* crucified (*ἰσταθῆναι*) to me, and I unto the world,"* but of one wholly past, "our old man *was* crucified with Him (*συνεσταυρωθῆναι*)." 2. That a most intimate communion with these same acts in our Lord's own holy Life and Death is, by the original language, conveyed. It were

through Baptism, the likeness of His Death may so take place here, that the loss [sustained in Adam] of those saved may be felt only here on earth," i. e. only in their temporal not in their eternal death. (Ass.ii.37.) and, "that having been buried in the bath together with his Redeemer, after the likeness of the holy and divine mystery, together with Whom he dies (*commoritur*) through Baptism, together with the Same he may rise (*conresurgat*) in the kingdom. Through," &c. (Ib.p.38.) *Greek*, (a bidding prayer) "In the peace of the Lord, let us pray—that he may be planted together, and be a partaker of the Death and Resurrection of Christ our God." (Ib. ii. p. 132.) "Grant, O Lord, whoso is to be baptized in it may be transformed, so as to put off the old man, which is corrupted according to the deceitful lusts, and be clothed with the new man, renewed after the image of Him Who created him, that having been planted together in the likeness of His Death through Baptism, he may be partaker also of the Resurrection," &c. (ib. p. 139.) This latter part of the prayer, with what follows, is found also in the *Syriac* liturgy translated by S. James of Edessa (ib. i. p. 248, 260.) and that of *Jerusalem* (ib. ii. 250.) subjoined to a private prayer of the priest for himself, in that of *Antioch* (ib. ii.p. 222,) and of Severus, (p. 250,) which have the former part also. It occurs as a Baptismal lesson, (6. 1—8) in the *Syriac* Liturgy, revised by Severus, (ib. ii. 273,) and in the Church of *Jerusalem*, (Cyril, Catech. iii. 1. xx. 1.) and of *Milan*, Ambr. de Sacram. L. ii. § 23, see below, on ii. 3.

* Gal. vi. 14.

much, to be buried, to be crucified, with Him, like Him ; but it is more to become partakers of His Burial and Crucifixion ; to be (so to speak) co-interred*, co-crucified ; to be included in, wrapt round, as it were, in His Burial and Crucifixion, and gathered into His very tomb ; and this, he says, we were by Baptism : transfused into His Death, (*συνετάφημεν*) implanted or engrafted into it (*σύνφυτοι*), our old man was thereby nailed to His very cross (*συνεσταυρώθη*). There is a marked identification with our Lord ; and so, also, our walking in newness of life, is not the result of any motive, however persuasive, but “the power of His Resurrection.” “We were buried with Him by Baptism unto death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also,” having died with Him, died through Baptism in His death, having been buried with Him, and so (else were we not living) having been raised again with Him, having been reborn to a new life, should live in His new Life imparted to us, “should walk in newness of life.” The Apostle needed not *then* to express in words that we had actually been made partakers of His Resurrection ; he conveys more, in that he does not express it, for so he identifies it more “with His Resurrection through the glory of the father.”

And this, as already implied, throws light on other Scriptures, as when St. Peter less explicitly parallels our death with that of Christ ; “Christ,† then, having suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh has ceased from sin,” conveying that we had not only had the benefit of his sufferings imputed to us, but in some mysterious way been joined in them ; for the words “he that hath suffered in the flesh,” clearly belong to us, and in this context they belong to us through our being joined with Christ, i. e. “we have suffered in the flesh,” because “He suffered for us in the flesh,” and we have been engrafted into Him. And St. Paul again,‡ “The love of Christ constraineth us, having thus judged, that if One died for all, then have all died, and He died for all, that they who live might not any more live unto themselves, but unto Him who died for them and rose again,” i. e. by His dying for all, all have died, with and in Him ; and that, that the new life, which through that death they live, “they might not live to themselves, but to Him who died for them, and rose again,” and with whom, (it is again implied) they have been raised. For such seems to be the very end with which St. Paul adds the words, “and rose again.”

* The Latin retains this, “consepeliuntur in Christo ;” “*veterem hominem confixum esse Christo.*” (Test. de resurr. Carnis, l. c. and de Pudicit.) “*complantati*” “*coexcitatur.*” Hil. de Trin. i. 13.

† 1 Pet. iv. 9.

‡ 2 Cor. v. 14, 15.

In these events we are spoken of as passive* only; we did nothing for ourselves; we *were* baptized, buried, planted, crucified; the very language marks that all this was God's doing in us, and for us. We had no more to do with it, than a man hath with burying or crucifying himself, much less could we join ourselves in our Saviour's Death, or include ourselves in His Cross: but we gave up ourselves only to God, for Him to work this in us; and He "by Baptism," the apostle says, wrought it. Hitherto we were passive only; the apostle assigns us our own part, but subsequently; in our old life we could only have struggled impotently; though "the angel troubled the waters," yet had we lain like the infirm man who "had no one to put him into the pool;" we had lain within sight of our remedy, but unable to apply it to ourselves; our part begins with our new life in Christ, which we have received in Baptism; when in Him we have died, then begins that other death, which through Him we must continually die. Sin has once been remitted, slain, crucified; we must, henceforth, watch that it live not again in us, that we extirpate all the roots thereof, that we serve it not again, that we live through its death. These points were prominently in the thoughts of the ancient Church, when dwelling on the text; the close connection of what Christ had done for us on the Cross, with what He worketh in us by His Spirit in Baptism: that this union with Him is the power of Baptism, and that from this union so imparted is all the Christian's strength to realize Christian duty.† "It is not here," says St. Chrysostom,‡ "as in the other Epistles, which St. Paul divides into two, appropriating the first part to doctrine, the latter to moral instruction; but he here, throughout, mingles the two. He saith here, then, that there are two puttings to death, and two deaths: that the one was wrought by Christ, in Baptism; but that the other must take place through our subsequent diligence. For that our former sins were buried, was of His gift;

* So even the ancient Calvinistic Divines, in their sense, "In the very beginning of regeneration, the seal whereof is Baptism, man is merely passive; whence, also, no outward act is required of a man who was to be circumcised or baptized, as there is in other Sacraments, but only passively to receive it. Infants, therefore, are equally capable of this Sacrament, in regard to its main use, as adults." Ames Medull. Theol. L. i. c. 40. Thes. xiii. quoted by Burges, pp. 52, 3. and Bp. Taylor, Life of Christ. Of Baptizing Infants, § 16. t. ii. p. 275. "If it be objected, that to the new birth are required dispositions of our own, which are to be wrought by and in them that have the use of reason: besides that this is wholly against the analogy of a new birth, in which the person to be born is wholly a passive, and hath put into him the principle, that in time will produce its proper actions," &c.

† Whence in the Syriac Church, where this passage is read as a lesson in the office of Baptism, in thankfulness for the heart-uplifting privileges, they closed it with "Halleluia."—Assem. t. ii. p. 273, add t. i. p. 247.

‡ Ad loc. Hom. xi. § 1, 2. t. ix. p. 530, ed. Bened.

but that we, after Baptism, should remain dead to sin, must be the work of our diligence, although here also our very chief and great support comes from God. For Baptism not only availeth to efface our former offences, but secures us also against future. Seest thou how he animateth his hearer, taking him at once to his Lord, and striving to show him how like he has been made to Him? He saith not also, if we have been *made partakers* of the likeness of His death, but if we have been *planted*; hinting, by the name *planting*, at the *fruit* derived to us therefrom. For as His body, buried in the earth, bore for fruit the salvation of the world; so ours, also, buried in Baptism, bore fruit, righteousness, sanctification, adoption, unnumbered blessings, and, last of all, shall bear that of the resurrection. Since, then, we were buried in water, He in the earth, and we in respect to sin, He in regard to the body: therefore he saith not, 'planted with Him in death,' but 'in the likeness of death.' For each was death, but not of the same object. Nor doth he say merely (v. 6.) our old man was crucified, but was 'crucified together,' bringing Baptism in close union with the Cross. He saith this of every man (v. 7.), that 'he who is dead is thenceforth freed from sinning,' abiding dead; so also he who ascendeth from Baptism; for since he hath then once died, he ought to remain throughout dead to sin. If then thou hast died in Baptism, remain dead." And so again,* " 'We who have died to sin, how shall we live any longer in it?' What is this 'have died'? Is it, that as far as it is concerned, we have all renounced it?† or, rather, that having believed and been enlightened," [received the true light,—been baptized,] "we have *become* actually dead to it? which the sequel shows. But what is to be dead to it? to obey it no longer. For this Baptism hath done for us once; it deadened us to it; but for the rest, by our own earnest zeal we must realize this constantly. So that, though it issue ten thousand commands, we should obey it no longer, but remain motionless as the dead. Elsewhere, indeed, he says that sin itself died; and that, to show how easy goodness becometh; but here, wishing to rouse the hearer, he speaks of him as having died. As the Death of Christ in the flesh was real, so is ours to sin real; but although it is real, we must for the future contribute our part." St. Basil also speaks at large, how for this end, not mere imitation will suffice, but actual conformation, a conformation whereby our old life, which we inherited from Adam, should be broken through, and a new life, derived from Christ, implanted, whereby we should be actually severed from our old stock in Adam, and engrafted into a new one in Christ. And that such is the Christian's privilege, and bestowed

* Hom. x. in Rom. p. 525.

† Alluding to the universal rite of "renunciation of Satan, the world, and the flesh," in Baptism.

upon him through Baptism, he proves from this saying of the apostle,* “The dispensation of our God and Saviour in behalf of man is a calling him upward from his fall, a return to familiar intercourse with God from that alienation which took place through the disobedience. To this end was the Presence of Christ in the flesh; the patterns of evangelical life; the Passion; the Cross; the Burial; the Resurrection; so that man being saved by the imitation of Christ, might receive again that ancient adoption of sons. To the perfection then of life, there is needed the imitation of Christ, not only of the gentleness, and humility, and long-suffering, displayed in His Life, but also of His very Death; as St. Paul saith—he, the imitator of Christ—‘being conformed to His death, if by any means I may attain unto the resurrection of the dead.’ How then are we made in the likeness of His death? ‘Having been buried with Him through Baptism.’ What then is the mode of burial, or what the benefit of the imitation? First, it is necessary that the course of the former life should be broken through. But this is impossible, unless a man be born again, as the Lord said. For the re-generation (as the name also itself implies,) is the beginning of a second life; so that before we begin the second, an end must be put to the preceding. Wherefore the Lord, who dispenseth life to us, gave us the covenant of Baptism, containing an image of death and life—the water fulfilling the image of death, and the Spirit giving the earnest of life. This then is ‘to be born again of water and the Spirit,’ our death being effected in the water, and our life worked in us by the Spirit. So that whatever grace there is in the water is not from the nature of the water, but from the presence of the Spirit.”

In the union also with Christ, in whose Death and Life they were through Baptism engrafted, the elder Christians saw with the Apostle the pledge of their resurrection. “Hast thou believed,” says Chrysostom,† “that Christ died and rose again, believed then thine own. For this is like to it, since the Cross and the Burial is thine also; for if thou hast shared with Him in the Death and the Burial, much more shalt thou in the Resurrection and the Life. For since the greater, that is, sin, has been destroyed, we may not hesitate about that which is lesser, the destruction of death.” And St. Ambrose,‡ “Naaman, the Syrian, dipped seven times under the law, but thou wert baptized in the name of the Trinity. Thou confessedst the Father, recollect what thou diddest; thou confessedst the Son; thou confessedst the Holy Ghost. Hold fast the order of things in this Faith. Thou diedst to sin, and roset again to God. And, as though co-interred with Him in that element of the world, having died to sin, thou wert raised again to life eternal.” They were not accustomed, in our lax way, to look upon the resurrection

* De Spiritu. S. c. 15. § 35. † Hom. 10. in Rom. § 4. ‡ De Myst. § 21. c. 2.

to life, as one might almost say, the mere natural consequence of our escaping condemnation, that since our natures were immortal, we must live on in some way, and since we were rescued from misery, therefore in bliss. Eternal life was, with them, not the mere alternative of death, or the necessary result of forgiveness; nor was His Resurrection the mere making known of God's acceptance of His Sacrifice, a confirmation of our faith, an outward attestation to the fact of our immortality, an evidence or earnest of our Resurrection. It was to them all these, but it was more; it was the cause of our resurrection. "The rocks were rent," when the atoning Sacrifice was finished; the bars were loosed, and they seemed to hold their prisoners no longer; yet it was not until "*after* the resurrection*" that "many bodies of the saints, which slept, arose and came out of the graves, and went into the holy city." The sacrifice on the Cross perfected our redemption to Godward, but there was a further act to complete it toward, and in us. "He was delivered for our offences,"† and so completed the atonement; but "He was raised again for our justification," to communicate its fruits to us. The Resurrection contains a ground of hope, even beyond the Cross;‡ "It is God that justifieth; who is he that condemneth? It is Christ that died; *yea rather that is risen again.*"§ Our incarnate Lord imparted to our decayed nature, by His indwelling in it, that principle of life which, through Adam's fall, it had lost; and when "by the Spirit of Holiness," which resided in Christ, He raised it from the dead, he made it not only "the first fruits," but the source of our resurrection, by communicating to our nature His own inherent Life. And hence, after His Resurrection, His Body, though still made present to His disciples, for the confirmation of their faith, was already of a spiritual nature, not recognized by His own disciples,|| appearing in different forms,¶ so showing that this outward form was but an accident to it; appearing or vanishing out of sight, without reference to material obstacles; and whereas, before, He showed indeed by His miracles that He was the Lord of nature, yet subjected Himself to His own laws, which He had given it, now His Life was wholly independent of them. "I," He saith, "I am the Resurrection and the Life;" He not only has obtained, purchased, wills, bestows, is the meritorious cause of, our Resurrection; He

* Matt. xxvii. 52, 53.

† Rom. iv. 25.

‡ "It had not been enough to be delivered by His death, except by His Resurrection we had been endowed with righteousness. Thus hath His resurrection wrought for us life and righteousness. He died to destroy the rule of the devil in us, and He rose again to send down His Holy Spirit to rule in our hearts; to endow us with perfect righteousness."—Homily on the Resurrection. See a valuable Commentary on this Homily in Mr. Newman's Lectures on Justification, note on Lect. vi.

§ Rom. viii. 34. || Luke xxiv. 16. John xx. 14. xxi. 24. ¶ Mark xvi. 12.

Himself is it ; He gives it us not, as it were, from without, as a possession, as something of our own, but Himself is it to us ; He took our flesh, that He might vivify it ; He dwelt in it, and obeyed in it, that He might sanctify it ; He raised it from death by His quickening Spirit that He might give it immortality. The "first Adam"* was "a living soul;" and that life being by sin lost, "the last Adam became a life-giving Spirit." And we in His Church being incorporated into Him, being made members of His Body, flesh of His Flesh, and bone of His Bone, through His Sacraments, partake of His Life and Immortality, because we partake of Him ; we are made members of Him, He dwelleth in us, and is our Life ; "Because I live, ye shall live also."† As in His transfiguration, that inward glory which dwelt in Him, but veiled from man's sight, shone through and illumined His countenance, and penetrated the very raiment which He wore, so that His earthly form was changed, so "are we," His Apostle says, transformed or "transfigured‡ from glory to glory as by the Lord, the Spirit." It is through the communication of that life, and so by belonging to Him, being joined on to Him, that as many as live, have and shall have their life. "In§ Christ shall all be made alive." "Christ the first-fruits, afterwards they that are Christ's [belong to Christ] at His coming." And "that|| I might be found in Him, so to know Him, and the power of His Resurrection, and the participation of His sufferings, being conformed to His Death, if by any means I might attain to the Resurrection of the dead." And this power of His Resurrection is imparted to us through Baptism. "Baptism¶ saves us, through the Resurrection of Jesus Christ," as applying its power and efficacy. "Having been** buried [co-interred] with Him in Baptism, wherein also ye were raised together with Him," made partakers of, joined in, His Resurrection. "Inasmuch,†† then, as ye were raised together with Christ ;" and so again in our passage, "If we were planted in the likeness of His death, we shall be also of His Resurrection." And so, after the confession of "the one Baptism for the remission of sins," there follows in the Creed of the Universal Church, "And I look for the Resurrection of the dead, and the life of the world to come." Nor is it without significance that the title of Regeneration, which denotes the gift in our Baptism, or our second birth, is used

* 1 Cor. xiv. 25.

† John xiv. 19.

‡ μεταμορφούμεθα (the same word.) 2 Cor. iii. 18.

§ 1 Cor. xv. 22, 23.

|| Phil. iii. 9—11.

¶ 1 Pet. iii. 21. comp. i. 3. "Who according to His abundant mercy begat us again [gave us a second birth] to a living hope, through the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away."

** Col. ii. 12.

†† Ib. iii. 1.

once more in Holy Scripture, by our Lord,* to designate our last perfected birth to immortality, when “death shall be swallowed up in victory,” whereof this, “our second, or rather our first birth in Christ,” is the seed, to be matured in this life, and in the next to be developed in glory.

This connection of Baptism with our Lord’s Resurrection, and that of our resurrection from sin, then, with our participation in His Resurrection, and again to the future resurrection of the saints to glory, with all these,—with His Resurrection as the cause, and our Baptism as the means, and our resurrection from sin as the earnest,—is often dwelt upon by the ancient Church, (as contained in this teaching of St. Paul,) especially in reference to Easter, as the solemn season of Baptism. And the very selection of this period for Baptism shows how the whole Church looked upon it, not as a mere outward representation or correspondence, but as a reality; that they wished to bring this our resurrection from sin as closely as they might with the Resurrection of our Lord, the “power” † whereof it was to transfuse into the new members of His spiritual body. Thus St. Chrysostom, § “In Christ there was but one death; for He sinned not, and that one death was for us; for He owed no death, since he was not subject to sin, and so neither to death; wherefore He arose from the one death; but we, having died a double death, arise by a double resurrection; one at that time from sin, for ‘we were buried with Him in Baptism,’ and ‘raised with Him’ by Baptism. This is one resurrection, the delivery from sin; the second resurrection is of the body. He hath given the greater; await we the less also; for this is far greater than that; for it is far greater to be freed from sins, than to see a body raised. The body therefore fell, because it sinned: if then the beginning of falling be sin, the beginning of rising again is to be freed from sin. We have risen the greater resurrection, having cast away the sharp death of sin, and stripped off the old garment; despair we then not of the less. This resurrection we too long since rose, when we were baptized; and they who yesterday had baptism vouchsafed to them. Two days past was Christ crucified, but in the night past He arose; and these also two days past were held by sin, but with Him rose again; He died in the body, and rose again in the body; but these were dead through sins, but having been freed from sins rose again.” And St. Basil, || “What can be more akin to Baptism than this day of Easter? For the day is the day of the Resurrection, and Baptism is a power to resurrection. On the day then of the Resurrec-

* Matt. xix. 28. “In the regeneration, when the Son of Man shall sit in the throne of His glory.”

† Jerome Ep. ad Oceon. ‡ Phil. iii. 10. § Adv. ebrios. et de resurr. § 4. || Hom. 13. in S. Bapt. § 1, 2. t. ii. pp. 114, 115.

tion let us receive the grace of the Resurrection. Dost thou worship Him who died for thee? Allow thyself then to be buried with Him in Baptism. For if thou be not planted in the likeness of His death, how shalt thou be partaker of His Resurrection?" St. Leo* again, assigning the ground of the administration of Baptism at Easter: "Although the things which relate to the humiliation of Christ and those which pertain to His glory, meet alike in One and the same Person; and the whole as well of Divine Power, as of human weakness, which was in Him, tend to work out our restoration; yet it is peculiarly in the death of Christ crucified, and His Resurrection when dead, that the power of Baptism maketh the 'new creature' out of the old, so that in those re-born, as well the Death of Christ worketh as His Life. For thus the blessed Apostle saith, 'Know ye not that as many of us as were baptized into Jesus Christ, were baptized into His death? For we were buried with Him by Baptism unto Death, that like as Christ rose from the dead, through the glory of the Father, so we also should walk in newness of life. For if we have been planted with Him into the likeness of His Death, we shall be also of His Resurrection;' as well as what the Apostle of the Gentiles further enlargeth on, to set forth the Sacrament of Baptism; so that it appears, from the spirit of this doctrine, that for regenerating the sons of men, and adopting them for sons of God, that day and that time was chosen, wherein through the very likeness and form of the mystery those things which are wrought in the members, might agree with those which took place in the Head; in that, according to the prescribed form of Baptism, a death intervenes, by the putting to death of sin, and the threefold immersion copies the three days burial, and the raising from the waters was a copy of Him rising from the tomb."

And not only as instruction to the Church, but against the heretics who denied "the resurrection of the flesh," a cogent argument was furnished by that, wherein because it takes place also in the flesh, some can see only a cardinal ordinance. Since the flesh also had its share in Baptism, and the Apostle said, "we," our whole selves, "were therein buried in the Death of our Lord, that we might be partakers of His Resurrection," then will our flesh also partake of that Resurrection; and thus in the goodness and wisdom of God, not only was our flesh restored, but we had an earnest and pledge of its full restitution. "Thus," says Tertullian,† "throughout this whole series of sayings, while he separateth our members from unrighteousness and offence, and joineth them to righteousness and holiness, and transfers them from the ways of sin to the gift of eternal life, he holds out to the flesh also the recompense of salvation; for it had been no ways consistent, to enjoin it its own peculiar discipline of righte-

* Epist. 16. c. 3.

† De Resurr. Carnis, c. 47.

ousness and holiness, unless it had also in store a reward for that discipline ; no, nor might Baptism itself have been bestowed upon it, unless by regeneration it also were inaugurated to restoration ; which also the Apostle impresses, “ Know ye not that all we who have been baptized into Christ Jesus, were baptized into his death.’ Therefore we are buried with him by baptism into death : that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.’ ”

The same text, which, pressed on the one side, yielded an argument against these, when examined with the same strictness, on another, refuted the Pelagian heretics ; showing how right exposition is at variance with all heresy, and a fuller and more literal apprehension of Scripture is at the same time a shield against doctrinal error. St. Augustine continually cites this passage against the Pelagians, in proof that “ infants are cleansed from original sin by regeneration,” (ab originali peccato parvulos regeneratione mundari,) and that because St. Paul asserts, that all, without exception, who have been baptized in Christ, have been baptized in his Death, i. e. have died an actual death to sin : all infants, therefore, must have died to sin ; otherwise Christ had not died for them, which no one would say. “ After* the Apostle had spoken of the punishment through one, and the free grace through One, as much as he thought sufficient for that part of his epistle, he then recommended the great mystery of holy Baptism in the Cross of Christ in this way, that we should understand that Baptism in Christ is nothing else than the likeness of the Death of Christ, and the Death of Christ crucified nothing else than the likeness of the remission of sins ; that as in Him there was a real Death, so in us a real remission of sins ; and as in Him a real Resurrection, so in us a real justification.—If then we are proved to be dead to sin, because we are baptized in the Death of Christ, then do the little ones also, who are baptized in Christ, die to sin, because they are baptized in His Death. For it is said without exception, ‘ so many of us as are baptized in Christ Jesus, are baptized in His Death.’ And this is said, to prove that we are ‘ dead to sin.’ Yet to what sin do the little ones die, by being born again, but to that which they contracted by being born ? And thereby also pertains to them what follows (vv. 4—11.) ‘ that their old man is crucified with Him—that they are dead indeed unto sin, but alive unto God through Jesus Christ our Lord.’—He saith then to those baptized in the Death of Christ, in which not the elder only, but the little ones also are baptized, ‘ So do ye,’—i. e. so as Christ,—‘ so do ye think that ye are dead unto sin, and alive to God in Christ Jesus.’ ”

It will have appeared incidentally, that these appeals to Baptism contained in them the appeal to Christian newness of life, (which alone moderns have seen in this passage,) and that the more forcibly,

* Encheirid. c. 52. t. vi. pp. 215, 216. See further (C) at the end.

since they were founded upon what had been done for each Christian, and in him; Christians were exhorted to the carrying on of "the good work, which had been begun (not by them, but) in them."—"What," saith St. Basil,* "belongeth to him who hath been born of water?" That as Christ died to sin once, so he also should be dead and motionless towards all sin; as it is written, 'as many as have been baptized into Jesus Christ have been baptized into his death.'" "The very mystery of Baptism," says Theodoret,† "taught thee to flee from sin. For Baptism hath an image of the Death of the Lord; for in it hadst thou communion with Christ, both of Death and Resurrection. It beseems thee then to live a new kind of life, and conformable to Him, with whom thou hast shared the Resurrection.‡ Thou deniedst sin, and becamest dead to it, and wast buried with Christ, how then shouldest thou admit again that sin?" Nay, this appeal becomes the more forcible, just on the ground upon which moderns shrink from the reception of the doctrine, that all had received, and that, therefore, all had somewhat to lose.§ They were not in the position of men called for the first time to take upon them a certain course, and promised an ulterior reward; rather, they had received already an inestimable gift, and this gift they were to keep and guard. We speak familiarly of "having a stake," as giving a person a greater interest in things; we look upon a person being born already with certain temporal advantages, as birth, station, ancient family, reputation of parents, well-conducted ancestry, as a ground the more why he should be diligent to keep them; much more, when a person has any thing of his own, a good name, an even course of life, or the like. This instinctive feeling of watching the more heedfully over that which they had, was seen by the ancient Church to be called into action by St. Paul, only heightened by the inestimable greatness of that gift, and purified by its awful holiness. "It is plain," says St. Ambrose,|| "that this" [that 'no unclean person, nor covetous

* Moralia, Reg. 80. c. 22. t. ii. p. 317. † Ad loc. v. 4. ‡ ib. v. 3.

§ In the Homily on the Resurrection, this line of appeal, from which moderns shrink, is forcibly used, "What a shame were it for us, being *thus so freely and clearly washed from our sins*, to return to the filthiness thereof again!—What a folly were it, *thus endowed with righteousness*, to lose it again! What madness were it to lose the inheritance, *that we be now set in*, for the vile and transitory pleasure of sin! What unkindness should it be, *when our Saviour, Christ of His mercy is come to us*, to dwell within us as our guest, to drive Him from us, and to banish Him violently out of our souls; and instead of Him in Whom is all grace and virtue, to receive the ungracious spirit of the devil, the founder of all naughtiness and mischief! How can we find in our hearts to show such extreme unkindness to Christ, which hath so gently called to mercy, and offered Himself unto us, and *He now entered* within us? Yea, how dare we be so bold to *renounce the Presence of the FATHER, the SON, and the HOLY GHOST*, (for where One is, there is God all whole in Majesty, together with all His power, wisdom and goodness,) and fear not, I say, the danger and peril of so traitorous a defiance and departure?"

|| Ep. 63. Eccl. Vercell. § 11, 12. t. ii. p. 1025.

man, which is an idolater, hath any inheritance in the kingdom of Christ, and of God,'] "is said of baptized persons; for they receive the inheritance, who are baptized in the death of Christ, and are buried with Him, that they may rise with him. Therefore, they are 'heirs of God, joint-heirs with Christ;' 'heirs of God,' because the grace of God is transcribed into them; 'co-heirs with Christ,' because they are renewed into His Life; heirs also of Christ, because through His Death, as of a testator, the inheritance is given them. *They then ought more to take heed to themselves, who have what they may lose, than they who have it not.* They must act with greater watchfulness, must avoid the inticements of vices, the provocations to sins, especially such as arise from meat and drink. Lastly, 'the people sat down to eat and drink, and rose up to play.'" "Recollect," says St. Jerome, "that day of thy commencing warfare, wherein 'buried with Christ in baptism,' thou swarest into that words of that sacramental oath."

We need no testimony from later writers; yet it is remarkable that even Calvin, as a commentator, forgetting, for a while, his dread, lest men should rest in their Baptism, says, "St. Paul proves what he had just said, namely, that 'Christ slays sin in those who are His,' *from the effect of Baptism.* Know we then that the Apostle does not here merely exhort us to imitate Christ, as if he said, that the death of Christ was a pattern which all Christians should imitate. Assuredly he goes deeper; and brings forward a doctrine, on which *afterwards* to found exhortation; and this is, that the death of Christ has power to extinguish and abolish the corruption of our flesh, and His resurrection, to raise up in us the newness of a better life; and that by Baptism we are brought into the participation of this grace." And again, on the word "planted," he observes,—“Great is the emphasis of this word, and it clearly shows, that the Apostle is not merely exhorting, but is rather teaching us of the goodness of Christ. For he is not requiring any thing of us, which may be done by our zeal or industry, but sets forth a grafting-in, effected by the hand of God. For grafting-in implies not merely a conformity of life, but a secret union, whereby we become one with Him; so that quickening us by His Spirit, He transfuses His power into us. So then, as the graft shares life and death with the tree into which it is grafted, so are we partakers of the Life no less than the Death of Christ.”

I. 2. St. Paul tells the Galatians (iii. 27, 28.)

“For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.*”

* The section containing this passage, Gal. iii. 24—fin. is a lesson in the

Here again what most Christians would now learn from the passage would be the *necessity* of being conformed to Christ's life, of living consistently with our Christian profession. And the like words are, indeed, elsewhere used in a Christian law; "Put* ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." And so in other places of Scripture, we are bid to do that, perseveringly, which has been done for us. "Lighten mine eyes, O Lord, that I sleep not in death," prays the Psalmist,† "Awake, thou that sleepest, and arise from death, and Christ shall give thee light," comes as an answer.‡ And so, what in the Galatians we are told has been in Baptism done for us, the Romans, who had been baptized, he bids do for themselves. We are first clothed upon by Him, and when we have been thus clothed, the blessing§ is pronounced upon "him that watcheth, and keepeth his garments lest he

Armenian Baptismal service, and closed with Halleluia. (Ass. ii. 196, 206,) and v. 23—fin. in the *Syriac* Liturgy of *Jerusalem*. (Ib. ii. 249.) Allusion to it is made in a *Syriac* hymn, used in the Liturgy of Severus (Ib. 299.) see below, p. 113,) and the words are chaunted in the *Greek*. (Ib. ii. 148.) And in the *Armenian* again, it seems a sort of Hymn, in which it is recited during the washing of the infant's body in water after Baptism, "'Ye who have been baptized in Christ have put on Christ,' Alleluia. Ye who have been enlightened in the Father, the Holy Spirit shall rejoice in you." (Ib. ii. 201, 20.) Reference also is made to it in the *Latin*, in that the following verse, which depends upon it, is alluded to in the prayer for the consecration of the font. (Sacramentary of Gelassius)—"that a heavenly progeny may arise (out of the font,) conceived through sanctification from the immaculate womb of the Divine fountain, re-born into a new creature, and that those whom sex distinguished in a body, or, in time, age, Grace may, as a mother, give birth to all into one infant state;" ["there is neither male nor female, for ye are all one in Christ Jesus." v. 28.] In the old *Gallican* consecration of the font, it is directly quoted, (Ib. ii. 3. Sacramentary of Gellon ib. p. 53.) "let those who are defiled by sins, be unclothed of them; and, by their departure, be there put on a garment of light, and clothing of immortality; "whosoever shall be baptized in Christ, let them put on Christ.'" (Ib. ii. 38.) The same text is doubtless the origin of the rite in the old *Gallican*, *Gothic*, *Roman*, *Ambrosian*, *Syrian*, *Greek* Liturgies, and in our own previous to the alteration in Edward VI. 2d book, of putting on a white vestment after Baptism (a rite which is still retained, though in a disguised form, in that children are baptized in white.)—With this text an allusion to the wedding-garment was combined, as in the *Syriac* hymn above, where there follows, "be united with His kindred—for He is of great kindred, as it is said in His parable." The text is referred to in another *Syriac* hymn, just preceding the Baptism, "In the faith of the TRINITY, FATHER, and SON, and HOLY SPIRIT, are ye anointed, ye spiritual lambs: that from the water ye may put on the robe of glory." (Ib. ii. 225.) Turtullian incorporates it remarkably in his language: "Yea, since Paul alone of them [the Apostles] put on the Baptism of Christ." De Bapt. c. 12. p. 228.

* Rom. xiii. 14.

† Ps. xiii. 3.

‡ Quoted Eph. v. 14. These are so united by Bishop Cosins, Devotions, p. 10, 11. ed. xi.

§ Rev. xvi. 15.

walk naked." Our shame which we contracted in Adam's fall is first hidden, and our garment of immortality* and righteousness more than restored by being made members of Christ, and then we are bidden, "buy of Me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."† Yet this does not hinder that the gift which is to be retained by our diligence and dependence upon the Giver, was originally given. A gift of God implies, that we should keep it, use it, not waste it: and so Christian *duty* is implied here, but only because such ought never to be the result of Christian *grace*.‡ The main great truth again relates to our privileges. For St. Paul is proving that Christians are "no longer under the law." And this he shews, in that the law was "a schoolmaster to bring them unto Christ." But now they were no longer under a schoolmaster, for they had been freed from the bondage of the law, in that they had been made children of God; "We are all the children of God through faith in Christ Jesus," (as he elsewhere more explicitly contrasts the bondage of the law, and the liberty of the sons of God, "For ye have not received the spirit of *bondage* again to fear; but ye have received the spirit of *adoption*, whereby we cry, Abba, Father." Rom. viii. 15.) And this our sonship to God, again, he proves through our Baptism: "*for*,"§ he says, "as many of you as have been baptized into Christ, have put on Christ." Not only the words, but the argument ought to be heeded: it is not only to be accounted for, that the Apostle says, "as many as have been baptized into Christ, have put on Christ," but that he says, "*for* as many as have;" so that the "having put on Christ by Baptism" is the means whereby they had become the sons

* See Bishop Bull, on the State of Man before the Fall. Newman on Justification: Lect. 7.

† Rev. iii. 8.

‡ Hence the Fathers often argue from Rom. xiii. 14, as containing altogether the same doctrine; and rightly, since the Apostle could not have bid them, "put on Christ" of themselves, nor unless they had previously been clad with Him, by an act of God. Thus St. Jerome "The 'clothing of kings' sons, and the garment of princes,' is Christ, *which we receive in Baptism*, according to that, 'Put ye on Christ Jesus,' (Rom. xiii. 14.) and 'Put ye on the bowels of mercy, goodness, humbleness, meekness, patience,' &c. wherein we are enjoined to be clothed with the new man from heaven, after our Creator. When then we ought to be clothed with such garments, for mercy we are clothed with cruelty; for patience with impatience; for righteousness with iniquity; in a word, for virtues with vices; i. e. for Christ with antichrist; whence it is said of such an one, "he clothed himself with cursing as with a garment." In Soph. i. 9.

§ Even Pelagius saw, and expressed warmly, because truly, this connection of the argument with Baptism, "Being clothed with the Son of God, and being wholly made members of Him, ye must needs be sons of God; what then have ye to do with the law, which was given to slaves and sinners, you to whom by Baptism sins have been remitted?"—Ad loc.

of God, or contains in itself the privilege of being such; and this might alone show, that the being clothed with Christ is the gift of God, and not any quality in man, (except as His gift involves qualities as its consequence;) for no quality in man can make him a son of God. He only can be a son of God whom God adopts as such; nor does God regard any as His sons, in consequence of any thing in them; but first makes them His sons, that as His sons they may do things well-pleasing to Him. But the words thus acquire a very awful meaning; for if the having put on Christ, the being clothed with Him, makes us sons of God, then it makes us so, in that we are made "members of Christ:" and "sons of God," because members of His Ever-Blessed Son; i. e. whoever of us has been baptized, was thereby incorporated into Christ, and so being made a portion and member of the Son of God, partakes of that sonship, and is himself a child of God: so that henceforth the Father looks upon him, not as what he is in himself, but as in, and a part of His Well-beloved Son, and loves him with a portion of that ineffable love with which He loves His Son.

Theodoret concisely explains the Apostle's argument, "having said that 'ye are all sons of God,' he teaches also how they obtained this, and says, 'ye have put on Christ,' Him who is truly the Son of God; but having put Him on, well may ye be called sons of God." And so St. Chrysostom,* "And now he shows that they are sons not of Abraham only, but of God also; 'for ye are all sons of God through faith which is in Christ Jesus'—through faith, not through the law. And then, since this is a great and wonderful thing, he names also the mode of their adoption, 'for as many of you as have been baptized into Christ, have put on Christ.' And why saith he not, '*for as many as have been baptized into Christ have been born of God?*' for so had he proved more directly that they were sons. He saith this in a way much more awfully great. For since Christ is the Son of God, and thou has put Him on, having the Son in thyself, and being transformed into His likeness, thou hast been brought into one kindred and one species with him." "Descend," it is said in a Syriac baptismal hymn,† "descend, our brother, who art sealed, and be clothed with our Lord; and be united with His kindred." St. Paul speaks then not of duties, (though every privilege involves a duty corresponding,) but of privileges, inestimable, inconceivable, which no thought can reach unto, but which all thoughts should aim at embracing,—our union with God in Christ, wherein we were joined in Holy Baptism. And so again we may see how the foolishness of God, in what men call carnal ordinances, is wiser than man; and how a false spirituality, by disparaging the outward ordinance, loses

* Ad loc. t. x. p. 704. ed. Ben.

† Assem. cod. Lit. T. 2. p. 237.

sight of the immensity of the inward grace ; and holding lightly by God's appointment, as being "legal," does thereby fall back into mere legality. God gave adoption and union with Himself in Christ through the Spirit ; men disregarding His ordinance, have found but a law.

The succeeding verse carries on the argument, at the same time that it joins on with other Scripture ; "There is in him (*ὅτι ἐν*) neither Jew nor Greek ; there is in Him neither slave nor free ; there is in Him neither male nor female ; for ye are all one (one being, *εἷς*) in Christ Jesus." For it brings out the more clearly how the "being clothed with Christ," is the same as being "*in* Christ Jesus ;" and it connects both with that His mystical body, His Church, wherein all differences of nation or circumstance or sex disappear, in so far as all are made one through the indwelling of Christ by His Spirit, by Whom all are "one (*εἷς*), as the Father in the Son, and the Son in the Father, so they are one in the Father and the Son," through the Spirit. (John xvii. 21.) So, then, now it appears, that they who are baptized into Christ, are made members of the body of Christ ; are joined on by a mystical union with Him their Head ; are one mystical body, one with another, by being *in* Him ; are *in* Him, by being clothed upon by Him ; and so are sons of God by being members of Him. And thus the several expressions give reality one to another, and what is figurative, and its meaning at first sight might be doubtful, (as the "putting on Christ") is seen to be a reality : for, seeing we are *in* Him, then the "putting on Christ" is a spiritual reality, the being encompassed, surrounded, invested with Him (as a body is with a garment ;*) and it is, again, the more real, in that it is the source of a blessed reality, the being sons of God, by being in Him, or members of Him, in His Divine nature, God the Son. And so, also, it appears how "by faith in Christ Jesus" (v. 26.) we become sons of God, in that through that faith we are admitted to that Sacrament, wherein He makes us members of Himself. And so again we see the more, the force of those words by which St. Paul so frequently describes our Christian privileges, the being "in Christ." "Who were *in* Christ before me," (Rom. xvi. 7.) "we, being many, are one body *in* Christ," (ib. xii. 5.) "alive unto God, *in* Christ Jesus our Lord," (ib. vi, 11.) "there is therefore now no condemnation to them that are *in* Christ

* "Christ Himself is the garment and robe, floating in the water, which clothes many, and tarries for a countless multitude, and fails not. But lest any say that I do rashly in calling the Son of God a garment, let him read the Apostle saying, 'Whoever of you have been baptized in the Name of Christ have put on Christ.' O Robe ! ever one and unchanging ; which clothes becomingly all ages and forms, fits itself to the stature of infants, yet unfolds full-grown men, nor is changed to array females."—Optat. de Schism. Donat. L. 5. v. fin.

Jesus," (viii. 1.) "to them who have been sanctified *in Christ Jesus*," (1 Cor. i. 2.) "ye are of Him *in Christ Jesus*," (ver. 30.) "I could not speak unto you as spiritual, but as unto carnal, as babes, *in Christ*," (ib. iii. 1.) "*in Christ Jesus* have I begotten you through the Gospel," (ib. iv. 15.) "those who have fallen asleep *in Christ*," (xv. 18.) "as in Adam all die, so *in Christ* shall all be made alive," (ver. 22.) "so then if any be *in Christ*, he is a new creature," (2 Cor. v. 17.) "I knew a man *in Christ*," (xii. 2.) "I was unknown by face to the Churches of Judea, which are *in Christ*," (Gal. i. 22.) "the liberty which we have in Christ Jesus," (ii. 4.) "but if seeking to be justified *in Christ*," (ii. 17.) "*in Christ Jesus*, neither circumcision availeth any thing, nor uncircumcision," (Gal. v. 6. vi. 15.) "to the faithful *in Christ Jesus*," (Eph. i. 1.) "Who blessed us in all spiritual blessing in heavenly places *in Christ*, according as He chose us *in Him*,—having predestinated us *to the adoption of sons*, through Jesus Christ unto Himself—to the praise of the glory of His grace, wherein He hath made us accepted *in the Beloved*; *in whom* we have redemption—according to His good pleasure, which He purposed *in Him*—to gather under one head all things *in Christ*, both those in heaven, and those in earth, *in Him, in Whom* also we were chosen, *in Whom* ye also, having believed also, were sealed," (i. 3–13.) "having raised Him from the dead, and placed Him on His own right hand in heavenly places,—and as, being dead in sins, did He quicken together with Christ, and raised together, and placed together in heavenly places *in Christ Jesus*," (i. 20. ii. 5.) "we are His workmanship, having been created *in Christ Jesus*," (ver. 10.) "but now, *in Christ Jesus*, ye who before were afar off have been made nigh," (ver. 13.) "to the saints *in Christ Jesus*," (Phil. i. 1.) "I can do all things *in Christ*, Who strengtheneth me," (iv. 13.) "my God shall fulfil all your needs, according to His riches in glory *in Christ Jesus*," (ver. 19.) "to the faithful brethren *in Christ*," (Col. i. 2.) "that we may present every man perfect *in Christ Jesus*," (ver. 28.) "the Churches of God, which are in Judea *in Christ Jesus*," (1 Thess. ii. 14.) "the dead *in Christ*," (iv. 16.) "all who will live godly *in Christ Jesus*," (2 Tim. iii. 12.) "my fellow-prisoner *in Christ Jesus*," (Philem. 23.); and not St. Paul only, but St. Peter and St. John, or rather the Holy Ghost in all, declares, as by one mouth, in the same way, our awful privilege; for so St. Peter also, "the God of all grace, who has called us to His eternal glory *in Christ Jesus*," (1 Pet. v. 10.) and "Peace be with you all who are *in Christ Jesus*;" (ver. 14.) and St. John, "We are *in Him* that is true, *in His Son Jesus Christ*." (1 John v. 20.)

If in the one or other of these passages, taken by themselves, the force of this language would have been less distinct, yet in these, as also in others which might be added, it is determined by the evidence

of the plainer passages, and by the light, which they all collectively, mutually cast upon and received from each other.

It is not in vain that this language recurs so frequently,* on so many different occasions, with different modifications of meaning or of application, sometimes bringing more prominently the relation to our Lord Himself; at others, our individual connection with Him through His Church; at others, our relation through Him to the Father; at others, His gifts in us, or the degree in which we severally continue in Him, as we have profited by His gifts, and are ruled by His Spirit; but still one and the same fundamental doctrine in all, that we are "in Him;" of course in some unearthly way, but still really and mystically. No mere external relation, (as the being members of the visible body, called by His Name) exhausts the inwardness of the words "*in Christ*;" nor, though a meaning could be given here and there to a passage, by substituting "by," "through," or the like, may this be done, now that the frequency of the recurrence of the language marks out its use as designed; it stands there in deep simplicity, at first sight hardly seeming to convey more than that these our blessings came to us through Him, yet opening a greater fulness of mystery to those who would penetrate below the surface, and would wish to see what they may see—the hidden mystery of union with Christ, and of the reality of our dwelling in Him, and He in us. It is not any unity of will, though worked by Him; no mere conformity of mind, though by Him wrought; no act of faith, casting itself upon His mercy; no outward imputation of righteousness; no mere ascription of His perfect obedience in our stead; no being clothed upon (as people speak) with His righteousness; not being looked upon by the Father *as* in Him; none of these things come up to the reality of being "*in Him*:" and why, when Scripture speaks of being "*in Him*;" speak of "*being regarded as in Him*?" why when Scripture speaks of being "*clothed with Him*," speak of having His righteousness cast around us to interpose between our sins and the sight of God? Why when Scripture speaks of realities, talk of figures? No, there is a reality in this Scripture language, which is not to be exchanged away for any of these substitutions. As we are *in Adam*, not merely by the imputation of Ad-

* It were trifling with the truth, to say, that in some cases *iv* is equivalent to *da*; or to speak of the Hebraisms of the N. T.; for this is only throwing the question further back as to what is meant by that very Hebrew usage; and certainly that Hebrew idiom itself expresses that the agent employed is not a mere instrument, but that God, e. g. "spoke *in Hosea*," as well as *by Him* (Hos. i. 2.;) and the Holy Ghost, for some end, directed the adoption of this idiom in the N. T. Again, it were a mere assumption to say, that "created *in the image of God*," is simply equivalent to "created after, according to;" there is some reason why what is written, is written; much more in the N. T. does the great frequency of this usage (and passages have been accumulated, in order to impress this fact,) imply that there is some special meaning in it.

am's sin, but by an actual community of a corrupt nature, derived to us from him by our natural descent from him, and because all mankind "were in his loins," in and after his fall; so that we have a sad share in him, as having been in him, and being from him, and of him, bone of his bone, and flesh of his flesh; and this stream of bitterness, which flows into, and spoils all man's natural actions, was derived from him as its fountain head; so, on the other hand, are we *in* Christ, not merely by the imputation of His righteousness, but by an actual, real, spiritual origin from Him, not physical, but still as real as our descent from Adam. And that, our actual descent from Adam is cut off by this our new lineage in Christ; our birth in Adam is corrected and replaced by our birth of God in Christ; as we are really sons of man by physical birth, so are we as really and as actually "sons of God," by spiritual birth; sons of man, by being born of Adam, sons of God by being members of Him who is the Son of God.

This actualness of our birth by Baptism is well realized in the language of St. Hilary,* when refuting the Arians, who interpreted our Lord's words, "I and the Father are One," of an unity of will only. The acknowledged actualness of the unity of Christians,—the one nature, through one Baptism, pervading and giving unity to the whole Body, as contained in this saying of the Apostle, is forcibly assumed as the ground work of the argument, that the Unity of the Father and the Son is an Unity of Nature, not of will only. "Setting aside then, for the present, that property of Unity, which there is in God the Father, and in God the Son, they are to be refuted out of those things whereof themselves partake. For they whose soul and heart was one (*unum*), I ask whether it was one through faith in God? By faith, surely; for by it was 'the soul and heart of all, one.'† And I ask, Was faith one or more? One, assuredly; on the authority of the Apostle himself, setting forth 'one faith,' as well as 'one Lord, and one baptism, and one hope, and one God.' If then by faith, that is, by the nature of one faith, all were one, how can you understand other than an unity of nature in those, who by the nature of one faith are one? For all were re-born to innocence, to immortality, to the knowledge of God, to the faith of hope. And if these severally cannot be more than one, since there is both 'one hope, and one God,' just as the Lord is one, and the Baptism of regeneration one, if these things are one by harmony, and not by nature, then to them also, who are re-born to them, ascribe an unity of will only! But if they were re-generated into the nature of one life and eternity, whereby 'their soul and heart is one,' then there is no more an unity of harmony only, in them who are one in the nature of the same regeneration. We do not herein speak our

* De Trin. viii. 7—9.

† Acts iii, 32.

own words, nor are any of these things feigned, put together by us, corrupting the meaning of words, to deceive the ears of the hearers ; but 'holding the form of sound doctrine,' we savor of and speak things uncorrupt. For the Apostle teaches that this unity of the faithful is from the nature of Sacraments, in that he writes to the Galatians, 'As many of you as have been baptized in Christ, have put on Christ. 'There is in Him (non inest) neither Jew, nor Greek, there is in Him neither slave nor free, there is in Him neither male nor female ; for ye are all one in Christ Jesus.' For, that amid such diversity of nations, conditions, sexes, they are one, is this from the assent of the will, or rather from the unity of the Sacrament, because there was to all 'one Baptism,' and all were 'clothed with' one Christ ? What then has mere harmony of wills to do here, when they are one thereby, that by the nature of one Baptism, they are clothed with One Christ ? Or when 'he who planteth and he who watereth are one,' are they not thereby one, because being re-born in one Baptism, they are the means of dispensing (dispensatio) one regenerating Baptism ? Do they not the same ? Are they not one in One ? 'Therefore they who are one by the same thing, are one also by nature, not by will only, because they have both been themselves made the same thing, and are ministers of the same thing, and of the same efficacy.

Such then was the doctrine seen by the ancient Church in these words of St. Paul ; such the privileges which the ancient Church felt that they enjoyed ; an imparted union with Christ ; an actual sonship to God ; a partaking of the holiness of Christ, by being partakers of Himself ; a separation from the lineage of Adam : a restoration, yea a more than restoration of that bright garment, wherewith Adam was in his innocence invested, stripped whereof he found himself naked ; a more than restoration of the image of God, *in* which man was created, in that he was now re-created *in* Him, who is "*the Image of the invisible God.*" And for incentives to holiness, or brotherly kindness, or contempt of the world,—whether they would persuade men to zeal in keeping themselves holy, in retaining the garment with which they had been invested, or to love for those who having, with them, "put on Christ," were, with them, one in Christ, or to despise things transitory, as having things eternal, the truth thus realized gave a spring to high Christian action, which we must now feel to be unstrung. If one member then suffered, every other member suffered with it, because they felt themselves to be members of one Body, having been baptized into One. It was not then simply that they had been redeemed by the same precious Blood, bought by the same price, and had the same hopes, but that they were actually one, being *in* One ; and so Christian sympathy vibrated through every member of the whole Church, and what we should scarcely acknowledge as a conclusion of the intellect, they *felt*.

Thus St. Cyprian,* sending in the name of “his brotherhood, a large sum, which *all* had promptly, largely, and liberally contributed,” for the redemption of some Christian captives, writes, “Wherefore, now both the captivity of our brethren is to be accounted by us our own captivity, and the sorrow of those endangered our own sorrow, since our body, being united, is one ; and not feeling only, but religion ought to instigate and strengthen us to redeem the members of our brothers.—For since the Apostle Paul says, ‘As many of you as have been baptized into Christ have put on Christ,’ in our captive brethren Christ is to be contemplated, and redeemed from the peril of captivity. Who redeemed us from the peril of death ; that so He Who drew us out of the jaws of the devil, and now remaineth and dwelleth in us, may be withdrawn out of the hands of the barbarians, and He be redeemed by a sum of money, Who redeemed us by His Cross and Blood.” Or as to the ordinary cases of every-day charity, St. Gregory† of Nazianzum, in the midst of similar applications of Baptismal privileges, “Is there any sick and full of sores ? respect thy own health, and the wounds from which Christ has freed thee. Seest thou one naked ? clothe him, reverencing thy own garment of immortality—and that is Christ, ‘for as many as have been baptized into Christ, have put on Christ,’” or as to content amid outward privation, “Let us not continue,” says St. Chrysostom‡ to the candidate for Baptism, “to gape after the things of this life, the luxury of the table, or the splendor of dress ; for thou hast a most glorious garment : thou hast a spiritual table : thou hast the glory which is on high ; and Christ becometh every thing to thee, table and garment, and dwelling-place, and head and root ; ‘for as many as have been baptized into Christ have put on Christ.’” And again, as to the petty infirmities of our nature, “When§ the poor man sees the wealthy clad in a sumptuous garment, he is cast down, and thinks himself of all men most unhappy. Here is this want also removed ; for there is one garment for all, saving Baptism ; for he saith, ‘As many of you as have been baptized into Christ, have put on Christ.’ . . . Let us then not shame this festival by excess.”

So far was the vivid sense of this truth from encouraging listlessness, (as some now dread,) that it was the strongest incentive to vigilance, since the gift was so great, yet might be lost ; “Let us then,” says St. Ambrose,|| “preserve the garment, wherewith the Lord clothed us, ascending from the sacred font. Soon is the garment rent, if our deeds agree not ; soon is it moth-eaten by the flesh, and stained by sins of the old man. Essay not then here to join new and old : for we are forbidden by the Apostle, to clad ourselves with the

* Ep. 59, ad Episc. Numidas. † Orat. 40 in S. Bapt. § 29.

‡ Ad Illuminandos Catech. 2. t. ii. p. 237.

§ Chrys. c. ebrios. et de Res. § 3.

|| Expos. Evang. sec. Luc. L. v. § 25.

old above the new, but are 'to put off the old,' and 'put on the new,' that being 'unclothed we may not be found naked.' For we are said to be 'unclothed,' to receive a better raiment; but to be stripped 'naked,' when our raiment is taken off from us through the wrong of others, and not laid aside at our own pleasure." And with this join on St. Basil's* solemn words, "For from us also He strippeth off the glory of our garment, if we be found to use it unworthily, trampling it under foot, and filling it with the defilements of the flesh. But what else is that garment, than the clothing of the saints, our Lord Jesus Christ? 'for as many of you as have been baptized into Christ have put on Christ,' which the Lord strippeth off from those who 'trample upon the Body by sinning,' and 'count the blood of the Covenant an unholy thing.' Of this garment, the 'garments of Israel which waxed not old,' were types." Or how does St. Gregory of Nyssa† gives it as a shield against the assaults of Satan! "Such [as in St. Paul] should regeneration be; so efface all intimacy with sin; such should be the life of the sons of God. For His sons are we called after the grace [of Baptism]. Wherefore it becomes us to examine accurately the properties of our Father, that forming and fashioning ourselves after the likeness of our Father, we may appear to be genuine sons of Him Who hath called us to the adoption according to grace. For to be called a spurious and supposititious son is a heavy reproach, belying in deeds his noble parentage.—Wherefore after the adoption of sons, the Devil besets us the more vehemently. But when we feel his assaults, we should repeat to ourselves the Apostolic saying, 'As many as have been baptized into Christ, have been baptized into His Death;' but if we have been made conformed to His Death, sin must be for the future wholly dead in us, pierced through by the lance of Baptism, as that fornicator was by Phineas in his jealousy for the Lord. Flee then from us, accursed one; wouldst thou strip the dead? A dead man loveth not the flesh; a dead man is not captivated by wealth; a dead man bears not false witness; a dead man lies not, steals not, reviles not. No, with me mortal (*ὁ βίος*) has been moulded into another life (*ζωήν*). I have been instructed to despise the things of this world, to pass beyond things of earth, and to hasten to those of heaven, as Paul also expressly testifies that 'the world is crucified to him, and he unto the world.'"

Such was the ancient view: and it is satisfactory to find in the founder of that branch of the foreign Reformation, which retained the ancient doctrine of Baptism, the clear perception that the putting on of Christ, which is His gift in Baptism, must precede the putting Him on in life, that we must first be by Him conformed to Himself, that we may afterwards seek to imitate Him. Would that they who extol Luther's clearness on the doctrine of justification by

* Comm. in Es. 3. 18, p. 466

† De Bapt. Christi, p. 380

faith, would lay to heart their master's teaching as to justification through Baptism! Luther's comment on this passage, is, "'To put on Christ' is two-fold; legal and evangelical. Legal, (Rom. xiii.) 'imitate the example and excellencies of Christ,' do and suffer what He has done and suffered: so, 1 Peter ii., 'Christ suffered for us, leaving us an example that ye should follow His steps.' But we see in Christ infinite patience, gentleness, and love, and a wonderful moderation in all things. This ornament of Christ we ought to put on, i. e. imitate these His excellencies. So also we may imitate other Saints. But to put on Christ evangelically is not a matter of imitation, but of birth and new creation; when, namely, I am clothed with Christ Himself, i. e. His innocence, justice, wisdom, power, salvation, life, spirit, &c. We are clothed with Adam, clothes of skins, mortal clothes, and a garment of sin. This raiment, i. e. this corrupt and sinful nature, we contracted by our descent from Adam, which St. Paul calls the old man, and which is to be 'put off with its deeds,' (Eph. iv. Coloss. iii.) that out of sons of Adam we may be made sons of God. This is not done by any change of vestment, not by any laws or works, but by the new birth and renewal which takes place at Baptism; as St. Paul says, 'whoever of you are baptized have put on Christ;' 'according to His mercy He saved us by the washing of regeneration,' &c. For there is kindled in the baptized a new life and flame, there arise new and holy feelings, fear, trust in God, hope, &c. there ariseth a new will. This, then, is properly, truly, and Evangelically to 'put on Christ.' Therefore in Baptism there is not given us a clothing of legal righteousness, or our own works, but Christ is our raiment. But He is not law, nor legislator, nor work, but a Divine and unspeakable gift, which the Father gave us, to be our Justifier, Life-giver and Redeemer. Wherefore, Evangelically to put on Christ is not to put on a law or works, but an inestimable gift, viz: remission of sins, righteousness, peace, consolation, joy in the Holy Ghost, salvation, life, and Christ Himself. This place is to be carefully noted against Fanatic spirits, who depreciate the majesty of Baptism, and speak wickedly thereof. St. Paul on the contrary sets it forth with magnificent titles, calling it the 'washing of regeneration and of the renewal by the Holy Ghost;' and here he says, that all baptized persons have put on Christ; speaking, as I said, of a 'putting on,' which should be not by imitating, but by being born. He says not—Ye have received in Baptism a token, whereby ye are enrolled among Christians, as the sectaries dream, who make of Baptism a mere token, i. e. a trivial and empty sign; but he says, 'As many as have been baptized have put on Christ,' i. e. have been borne away out of the law into a new birth, which took place in Baptism. Therefore ye are no longer under the law, but are clothed with a new garment, the righteousness of Christ. St. Paul then teaches

that Baptism is not a sign, but the putting on of Christ—yea, that Christ himself is our clothing. Wherefore Baptism is a thing most powerful and efficacious. But when we are clothed with Christ, the clothing of our righteousness and salvation, then also shall we be clothed with Christ, the clothing of imitating Him.”

I. 3. “In Him dwelleth all the fulness of the Godhead bodily; and ye are complete in Him, Who is the head of all principality and power; in Whom also ye were circumcised with a circumcision made without hands, in the putting clean off the body of the sins of the flesh, in the circumcision of Christ, having been buried together with him in Baptism, in Whom also ye were together raised, through the faith of the operation of God, Who raised Him from the dead. And you being dead in trespasses and sins, did He quicken together with Him, having forgiven you all trespasses.”* Col. ii. 10—13.

It were impossible in this whole passage, thus viewed together, not to see that it contains an account of great gifts bestowed upon us in Christ, however outwardly those gifts may have been by many conceived of, even by those who deemed themselves spiritual, and been resolved into communication of knowledge, manifestation of the

* The title, “circumcision without hands,” is applied to Baptism in the *Chaldee* and *Malabar* Liturgy (Ass. i. 196,) where that which is typical, and figurative and instructive, is remarkably contrasted with that which is a means of grace. “The holy oil which Thou gavest to those of old as the seal and investment of a temporal priesthood and a transitory kingdom, Thou hast now committed to the priests of the Church, to be a *sign and figure* of those who pass from things earthly to things heavenly, with an immortal body and a soul unchangeable, and are circumcised with the circumcision without hands, putting off the body of sin in the circumcision of Christ.” The context above explained (Col. iii. 9—17,) was read as a Baptismal lesson in several ancient *Latin* liturgies, as in that of Gellon (Ass. i. 57,) of Poitiers (ib. 68,) of Werten (ib. 74,) and from ancient sources in the Roman ritual by S. Severini (ib. 94.) The portion, 9—11, is formed into a prayer before baptism in the *Syriac* (ib. 224,) incorporating an expression from Eph. iv. 22. Take away from them the old man which is corrupt by deceitful lusts, and clothe them with the new clothing which is renewed in knowledge, in Thy image, O Creator, where is neither Jew, nor Greek, neither circumcision, nor uncircumcision, but in all and each is Thy habitation.” It occurs also in the *Greek* (ib. ii. 138, see above, p. 94,) in that of *Antioch* (ib. 222,) of *Jerusalem* (ib. 230,) of *Severus* (ib. 293,) and more briefly in the *Coptic* (ib. 151,) “grant that being stripped of the old man he be regenerated to life eternal.” In the *Chaldee* and *Malabar* Liturgy the corresponding passage in the Ep. to the Eph. (iv. 22—24,) is used in the same reference to Baptism. “Let us all pray, that in sin-remitting Baptism they may put off the old man which is corrupt through deceitful lusts, and may put on, in the bath of the holy waters, the new man, which in God is created in righteousness and true holiness.” (ib. i. 183.) And in the Maronite liturgy, by St. James of Sarug, “Let us pray Him, who is a hyssop, cleansing and making white, that He will remove and cast from us the old man, which is decayed and corrupted, and clothe us with a new vestment, which is renewed and made excellent and holy through pure Baptism.” (Ib. ii. 329.)

Divine will, and the like. The whole remarkably connects the fulness of the Godhead in our Lord with the fulness of His Church in Him; and that derived fulness with the channel through which it was poured into her and her members, the spiritual antitype of Circumcision, Baptism in Him. And so, while inculcating the same fruits of Baptism as to the Romans, St. Paul here ascends higher, and speaks of the source of their greatness, that He, in whom we are baptized, with whom co-interred, with and in whom raised, is God as well as man; whence those baptized in Him, "are filled with all the fulness of God." "He saith not dwelleth *spiritually*, but *bodily*," says St. Leo,* against Eutyches, "that we may understand thereby a real substance of Flesh, wherein is the corporeal indwelling of the fulness of the Deity; with which same fulness is the Church filled; which, adhering to the Head, is the body of Christ, who liveth and reigneth with the Father, and the Holy Spirit, God for ever." And again,† "Holding fast then, dearly beloved, the single pledge of the Christian faith, be we not separated from the bands of the body of Christ, 'in whom,' as the Apostle saith, 'dwelleth all the fulness of the Godhead bodily, and ye are in Him filled.' For since the substance of God is incorporeal, how should He dwell corporeally in Christ, except that the flesh of our race is made the flesh of Godhead; and we are in that God filled, in whom we have been crucified, in whom also raised again, so that we can say with the Apostle, 'but our conversation is in heaven, whence also we expect the Saviour, our Lord Jesus Christ, who shall re-form our vile body, to be conformed to His glorious Body.'"

Moderns, however, have habitually separated these; the Incarnation is now very commonly looked upon in reference only to the Passion of our Lord, and as a means of His vicarious suffering; not as if it had any reference to us, to the sanctification of our nature, because He had "taken the manhood into God." And so they take what is said of Baptism, as teaching only, as if it inculcated the same as Circumcision, and imparted a lesson rather than a grace. They only think of the circumcision of the heart which we *ought* to have, of the complete extinction of all sinful tendencies, at which we *ought* to aim, of the power of the faith which we *ought* to cherish. Yet this again is but a portion of the truth: it tells us of the end which we are to arrive at, but not of the means, whereby God gives us strength on our way thitherward: it speaks of the height of God's holy hill, but not of the power by which we are caught up thither. Not so St. Paul. He is persuading the Colossians to abide in the state in which they had been placed; to rest upon the foundation on which they had been laid; to root themselves in the soil in which they

* Serm. 28, [al. 27.] in Nativ. Dom. 8. fin.

† Serm. 65, [al. 64.] de passione Dom. 1. 4. fin.

had been planted; to be content with the fulness which they had received from Him by whom they had been filled, and in whom dwelt all the fulness of the Godhead bodily; to abide in Him whom they had received. For he feared lest they should be taught by the vain deceit of a false philosophy to take other stays than their Saviour, or to lean on the now abolished tradition of circumcision. To this end he reminds them that they needed nothing out of Christ; for they *had been* filled with Him, "who filleth all in all," "the Head of all rule and all power;" therefore they needed no other power, but only His—they *had* received the *true* circumcision, and so could require no other; they *had been* disencumbered of the sinful mass, with which they were naturally encumbered, "the body of the sins of the flesh," by the circumcision which Christ bestowed; their old man *had been* buried with Him in Baptism; they *had been* raised with Him, (whereof the ascending out of the water was a figure) by a power as mighty as that which raised Him from the dead; and, by that participation in His death and resurrection, had received the earnest of the resurrection which was yet future, and of the life to come.* All their old sins *had been* forgiven, and they themselves re-born from the dead, and *been* made partakers of the life of Christ, "quickeneth with Him;" the powers of darkness *had been* spoiled of their authority over them, and exhibited as captives and dethroned. All these things had been bestowed upon them by Baptism; the mercies of God had been there appropriated to them; sins blotted out; their sinful nature dead, buried in Christ's tomb; death changed into life; and therefore, as they had no need, so neither were they to make void these gifts by trusting in any other ordinances, or looking to any other Mediator. St. Paul dreads that through false teaching and a false self-abasement, they should not hold to the Head. (ver. 18.) But does he depreciate their baptismal privileges? or, because they were tempted to lean on circumcision, does he disparage outward ordinances? or dread that the exaltation of the ordinance should lead to a depreciation of Christ? Rather, he shows them how every thing which they sought, or could need, was comprised, and had been already bestowed upon them in their Saviour's gift, in His ordinance: that this ordinance was no mere significant rite, but contained within itself the stripping off of the

* "By the 'stripping off of the body of the sins of the flesh,' he means Baptism. For therein have we the defiled garment of sin stripped off. But all-holy Baptism is a type of things to come: that in the life to come the body having become immortal and incorruptible, shall no longer admit the defilement of sin. And that he spake this of Baptism, what follows attests, 'having been buried with Him in Baptism.' But having called Saving Baptism an image of death (in that he said 'having been buried with Him') he announces the good tidings of the resurrection, 'In Whom also ye were raised together.'"—Theodoret ad loc.

body of sin, death, resurrection, new life, forgiveness, annulment of the hand-writing against us, despoiling of the strong one, triumph over the powers of darkness. We also have been thus circumcised, have been buried, raised, quickened, pardoned, filled with Christ : all this God has done for us, and are we not to prize it? not to thank God for it, "stablished in the faith which we have been taught, and abounding therein with thanksgiving?" (ver. 7.) and are we, for fear men should *rest* in outward privileges, to make the Lord's sacrament a mere outward gift, deny His bounty, and empty His fulness? or rather ought we not, with the Apostle, to tell men of the greatness of what they have received, and repeat to them His bidding, "since then ye *were* raised together with Christ, seek what is above, where Christ sitteth at the right hand of God;" (iii. 1.) ye did die;* slay then your earthly members; (ver. 5.) ye *were* stripped of the old man,† and *were* clothed with the new, and that, made new in its Creator's image, which has now again been restored to you: (ver. 9, 10.) "put ye on then, as having been chosen and loved of God," the ornaments befitting this new creation in you, mercy, gentleness, and the other graces, (ver. 11.): ye have been forgiven, forgive. (ver. 13.) Thus does St. Paul obviate the resting in outward ordinances, by showing namely that the Christian ordinances are not outward; that they are full of life and honor and immortality, for that they are full of Christ; since "Christ is all things, and in all." (ver. 11.) Is there not danger of our losing our treasures also by a "voluntary humility?" Is not our dread of the consequences of exalting Christ's ordinances, "after the rudiments of the world," (an earthly wisdom) "and not after Christ?"

It is melancholy, but instructive, to contrast the poverty of the interpretation of Calvin's school, with the richness of that of the ancient Church. Calvin, for instance, says, "The sum total is, that God in Christ *exhibited*‡ Himself wholly and fully. The word

* "We therefore who in Baptism have died and been buried, as relates to the carnal sins of the old man, we who have risen with Christ by a new-birth from heaven, let us think and do the things of Christ." St. Cyprian on Col. iii. 1. *De Zelo et Livore*, c. 7.

† "When we are renewed by the washing of Baptism through the power of the word, we are separated from the sins and authors of our birth, and cut off by a sort of excision of the Word of God, are separated from the dispositions of our parents, and putting off the old man with his sins and unbelief, and renewed in mind and body by the Spirit, we must needs hate the habits of our inborn and old deeds." Hilary in *S. Matt.* c. x. § 24.

‡ *Ad loc.* "It might be objected that the figure [Circumcision] was not therefore to be despised, because they had the substance, since among the Fathers also was there that 'laying aside of the old man,' whereof he spake, yet still the outward circumcision was not superfluous with them. This objection he meets by adding, that the Colossians had been 'buried with Christ by Baptism.' Whereby he signifies that *Baptism in these days is the same thing which Cir-*

'bodily,' I doubt not is put for 'substantially.' For he opposes this *manifestation* of God which we have in Christ to all others which ever were. For God often *exhibited* Himself to men, but in part; in Christ He communicates [i. e. in Calvin's sense, exhibited] Himself wholly. At other times also He *manifested* Himself but in figures, or by His power and grace, but in Christ He *appeared* to us essentially:" and of Baptism, wherein St. Paul says, they "had been buried together with Christ, and in Him had risen also together," Calvin says, "Christ works the spiritual circumcision in us, not with the intervention of that ancient sign, which had place under Moses, but of Baptism. Baptism then is the *sign* of the thing exhibited, which Circumcision figured being absent." Baptism is to him, just as outward in the flesh as Circumcision. Or, take another eminent writer of the same school,* who says, "that 'whole fulness of the Godhead' means here *nothing else than the whole will of God, and Majesty also*, as far as it was *discovered* in the Word; then, by the 'indwelling' is meant that same *manifestation*, but which shall last for ever, and never hereafter be changed; lastly, by the adverb 'bodily,' is meant the solid and perfect *disclosure* of the Godhead, as opposed to the shadows of the law, and other obscure and imperfect revelations. This is proved by the scope and connection of the whole discourse, which is, that we may *know* that in the Gospel of Christ, we have all things most fully *disclosed*, which we have need to *know* of this Godhead—that the whole *knowledge* of divine things is, as it were, laid up in Christ and His Gospel. Since also we are said to be therefore completed or consummated in Christ, because 'the whole fulness of the Godhead dwelleth in Him bodily,' it would follow that that Godhead was in some way communicated to us, or that we in some degree were made partakers of that fulness. Since then it is certain that neither the whole, nor any part of the Divine Essence is really communicated to us, it follows that that 'whole Godhead' is immediately in itself, and in this context, to be understood not of the Essence, but of the will and glory of God—Under the name 'Christ,' ['not according to Christ, for in Him dwelleth,' &c.] is meant *not* so much *properly the person of Christ*, as, by a metonymy, the *Gospel and teaching of Christ*. Lastly, the same appears from the comparison of the like passage, Eph. iii. 19., where the Apostle wishes that 'they may be filled with all the fulness of God,' which is *nothing else than* to be filled with a *solid knowledge* of the Divine wisdom and majesty."

Of a truth, a meagre conception of the actualness of our *Re-circumcision was to the ancients*, and that Circumcision, therefore, could not be enjoined to Christians without disparaging it."—Inst. 4, 14, 24.

* Vorstius ad loc. His Scholia and Loci communes, which go over the same ground, have been blended together.

deemer's gifts in His Sacraments, whereby He makes men "partakers of the Divine Nature," has produced a meagre theology, substituting His teaching for His Person, disclosures of God for the mystery of the Incarnation, "knowledge of the Godhead," for "being perfected *in Christ*," "the revealed will and glory of God," for the "whole fulness of the Godhead." One would have thought that it was rather some Arian or Socinian exposition, emptying the word of God of His Word. It needed not such a foil to set off the solemn exposition of St. Hilary, in which he shows how the Apostle combines the reality of the indwelling of the Eternal Son in the Man Christ Jesus, with the reality of His communication of Himself to us, the reality of the mystery of Holy Baptism, and our being thereby *in Him*, with the reality of His Holy Incarnation.* "Having set forth the 'fulness of the Godhead dwelling in Him bodily,' he immediately subjoined the mystery of His assumption of us, saying, 'Ye are filled in Him.' For as in Him is the fulness of the Godhead, so are we 'filled in Him.' Nor does he say, 'are filled,' but 'are filled in Him,' because through the hope of faith, all who have been, or shall be regenerated to life eternal, remain now in the Body of Christ. Now then we 'are filled in Him,' i. e. by the assumption of His flesh, wherein the 'fulness of the Godhead dwelleth bodily.' And the might of our hope herein is not slight. For that we are filled in Him, this is the head and origin of all might, according to that, 'That at His Name every knee shall bow, and every tongue confess that Jesus is Lord in the glory of God the Father.' The confession then will be this, 'Jesus in the glory of God the Father;' and that He, who was born in man, abides now not in the weakness of our body, but in 'the glory of God.' And when things in heaven, and in earth, bow the knee, this is the head of all principality and might, that all things bowing the knee are subjected to Him, 'in whom we are filled, and who, through the 'fulness of the Godhead dwelling in Him bodily,' is to be 'confessed in the glory of God the Father.'

"But having set forth the mystery both of His Nature and of His assumption of ours, whereby 'the fulness of the Godhead abiding in Him,' we are thereby 'filled in Him' that He was born as man, He pursueth the rest of the dispensation of man's salvation, 'In whom ye were circumcised,' &c. We are circumcised then not by a carnal circumcision, but by the circumcision of Christ, i. e. being re-born into a new man. For when we are buried with Him in His Baptism, we must needs die as to the old man, *because the Regeneration of Baptism is the power of the Resurrection*. And this is the 'circumcision of Christ,' not to be despoiled of the flesh of the foreskin, but to die wholly with Him [commori,] and thereby afterwards wholly

* De Trin. ix. 8—10.

to 'live to Him.' For 'in Him we rise again, through faith of that God who raised Him from the dead.'" And then having quoted the next verse, "And you being dead," &c., as containing the consummation of the whole mystery of the assumption of man, he proceeds with his comment :—

"The man of the world receiveth not the Apostolic faith, and no language but his own explains the expressions of his meaning. God raiseth Christ from the dead, Christ, 'in whom the fulness of the Godhead dwells bodily.' But He quickened us together with Him, forgiving our sins, and blotting out the hand-writing of the law of sin, which by the former sentence was contrary to us, taking it out of the way, and nailing it to the cross, by the law of death, despoiling Himself of the flesh, making open show of the Powers, triumphing over them in Himself. But who shall comprehend or utter this mystery? The operation of God raises Christ from the dead, and this same operation of God quickens us with Christ, and this same operation forgives sins, destroys the handwriting, and nails to the cross, despoils Himself of the flesh, makes open show of the Powers, and triumphs over them in Himself."

In another place* the connection of the passage is, perhaps, still more drawn out, on account of the exceeding closeness of the paraphrase, as of one who felt that in such high mysteries there was danger in parting far from the Apostle's language.

"A constant faith rejects the captious and useless questions of philosophy, nor, yielding to the deceits of human follies, does truth give itself as a spoil to falsehood; not retaining God, according to the conceptions of ordinary understanding, nor conceiving of Christ according to the elements of the world, in whom the fulness of Godhead dwelleth bodily; so that since in Him is the Infinity of Eternal Power, the Power of Eternal Infinity must needs surpass all comprehension of an earthly mind; who, drawing us over to the Nature of His own Divinity, no longer binds us by the corporeal observation of ordinances; nor through the shadows of the law does He consecrate us by rites of cutting off of the flesh, but so, that circumcised from the faults of the spirit, through the cleansing of sins He might purify us as to all the natural requirements of the body; in whose death we are co-interred in Baptism, that so we might return to the life of Eternity; inasmuch as regeneration to life is death from life, and dying to sins, we are born to immortality; He from immortality dying for us, that we together with Him might be raised from death to immortality. But He took the flesh of sin, [flesh which in us was sinful,] that by the taking of our flesh He might forgive offences, in that He partook of it by taking it, not by sin; destroying through death the sentence of death, so as by a new

* De Trin. i. 13.

creation of our race in Himself, to abolish what was established by the former decree, suffering Himself to be nailed to the cross, that by the curse of the cross He might transfix and blot out all the curses of the sentence which condemned our earthly nature : lastly, suffering in man, that He might degrade the Powers, in that, though God, dying according to the Scriptures, He thereby triumphed over them also, having in Himself the confidence of a Conqueror, while Himself undying and unassailable by Death, he died to obtain eternity for the dying." "These things, then," St. Hilary subjoins to this energetic paraphrase, "being enacted by God, beyond the understanding of human nature, are not subject to our mind's natural sense, because the operation of Infinite Eternity requires Infinite conception to measure it ; so that when God was man, Immortality dies, the Eternal was buried, it is matter not for reasonings of the understanding, but for the reception of His Power ; so again, on the contrary, it is to be measured not by the senses, but by the [Divine] power, when for man there is God ; for one dead, Immortal ; of buried, Eternal. We then are co-raised by God in Christ through His Death. But since in Christ is the fulness of Godhead, we at once have an intimation of God the Father, co-raising us in Him when dead, and that Christ Jesus is to be confessed as no other than God in the fulness of Divinity."

So do doctrines, when formed into no system around any one selected doctrine, harmonize together, and so closely has He blended together His Sacraments with His own eternal glory, as with His humiliation, constituting them effluences of both conjointly, as in outward form they represent His lowliness, in inward grace they communicate His "Virtue."

II.—*Passages in which moderns have appropriated to themselves the privileges of Holy Baptism, without thought of the means through which they are conveyed.*

In the above passages we have deprived ourselves of the strength which God purposed to impart through them to His Church ; and, yet more, have robbed ourselves and our flocks of the knowledge of the greatness of the gift vouchsafed to them by God in Baptism. In another class, we have appropriated to ourselves the gift, independently of the channel through which it is conveyed. And since Baptism, as the means of our union with Christ, is the act which conveys to us, either in immediate possession, or as an earnest, all our subsequent spiritual blessings, transfers us from being children of wrath, to be children of grace in Him, it could not but be, that it would often be alluded to by the Apostles, writing to Christian Churches, even when it was not distinctly mentioned ; and that the neglect of it must cause much wrong interpretation of Holy Scripture. This misinterpretation is, indeed, far wider than would at first

be suspected even by those who are, in some measure alive to it. This shall now be pointed out, first, in some more specific instances, and then in its influence upon our interpretation of all those passages of Scripture which speak of our justification, and all other spiritual blessings therein summed up and contained.

We are, in different passages of Holy Scripture, said to have been "sealed by God," or "by the Holy Spirit of God;" to "have received an anointing from the Holy One;" to "have been anointed by God;" and these passages, persons at once, without doubt or misgiving, interpret of the inward and daily graces of God's Holy Spirit, (which are also undoubtedly involved in them, though as the result of that first gift, the having been made members of Him, who sends the Comforter to His Church;) so that, if any one were to propose to explain these passages of Baptism, as containing the first pledge and earnest of the Spirit, I fear he would be looked upon as a cold and lifeless interpreter, perhaps as a mere formalist. It will, doubtless, startle such to know that this was, in some passages at least, the interpretation of all Christian antiquity;* and it may serve as an index of our altered state of religious belief, that most of us, perhaps, would at first regard as cold and formal, the interpretation which to them spoke of the fulness of their Saviour's gift. This would, itself, be sufficient for our purpose; for it is not so much abstract *proof* of the value and greatness of our Lord's Sacraments, that we need, as, rather, to be convinced that our feelings *have* undergone a change, that we fall very far short of the love and respect which the Fathers of the Christian Church bore to them. And then let us consider within ourselves, whether, since those holy men realized in their lives the ordinances which they loved, we must not confess that our lessened esteem for our Saviour's gift, betokens a less humble affectionateness, and, whether as the result of pride and self-will, it is not likely to end in unreverential feelings towards the Giver. We aim at receiving every thing directly from God's hand, from His Spirit to ours, and so either disparage His Sacraments, or else would make them means only, by which our faith might be kindled, to "ascend into heaven," and "bring down Christ from above," instead of being content diligently to cleanse our own hearts, and "keep His words," that so His gracious promise may be fulfilled—"My Father will love him, and we will *come unto him*, and make our abode with him." (John xiv. 23.)

This had been an important consideration, quite independent of the question, which were the right interpretation of the passages in question; for, as there could be no doubt which loved his Saviour most, the interpreter who found Him every where in Old Testament prophecy, or he who found him no where; so, also, could there be little,

* See Note (D) at the end.

probably, between the character of mind, which looked joyously to the gift of the Holy Ghost, through his Saviour's ordinance, and that which regarded any reference to that ordinance, lifeless and cold. There could be no doubt, I think, of this *generally*; although, as was before said, *individuals* might either "hold the truth in unrighteousness," or being in error, might still derive food for their piety, from other truth in God's rich storehouse.

ii. 1. "He Who establisheth us with you in Christ, and anointed us, is God; Who, also, is He Who sealed us, and gave the earnest of the Spirit in our hearts," (2 Cor. i. 22 :) "in Whom ye also, having heard the word of truth, the gospel of your salvation—in whom having believed also, ye were sealed by the Holy Spirit of promise, who is the earnest of our inheritance, until the redemption of the purchased possession." (Eph. i. 13, 14.) "Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption." (Eph. iv. 30.)

Now, 1, in all these passages St. Paul speaks of this "sealing" as as a past action, which had taken place at a certain definite time. To the Corinthians, he says, "Who also is he who *sealed* us (*ὁ καὶ σφραγισάμενος*) and *gave* (*δὸς*) us." To the Ephesians, in both places, ye "*were** sealed" (*ισφραγισθητε*). 2. In one passage (Eph. i.) this sealing is mentioned, as immediately following upon the belief of the Gospel—"having believed, ye were sealed;" in a second (Eph. iv.) it stands opposed to subsequent performance of duty—"ye *were* sealed by the Holy Spirit, grieve Him not;" in the third (2 Cor. i.) it stands opposed† to God's subsequent establishing them in Christ, to their being maintained in this state into which they had been brought—"who establisheth you, who also anointed and sealed you." 3. The word "sealed" was already in use among the Jews,‡ and is recognized by St. Paul, as designating the act by which men were brought into covenant with God, and received its privileges. Now, it would, indeed, be a very perverted mode of arguing, to infer, either that the seal in the Christian Covenant only attested the faith which already existed (as in the case of Abraham,) or that the seal of the Jewish

* E. V. in Eph. iv. 30. "are sealed," in Eph. i. 13. "have been sealed." The context, as well as the word, is the same.

† There is the like contrast between the original gift, and the looked-for continuance of it, in 1 Cor. i. 5—8, quoted by Bode, as an use of the same metaphor, in the matter of faith and sanctification—"as the witness of Christ was confirmed (*ἰβεβαιώθη*) among you, so that ye came behind in no gift, waiting for the revelation of our Lord Jesus Christ, who also shall confirm (*βεβαιώσει*) you." But the gifts spoken of here also were bestowed at the commencement of the Christian life. See further below, ii. 3.

‡ Talm. Hieros, Berachoth. f. 13. 1. ap. Lightf. ad Mt. 28, 19. "Blessed be He who hath sanctified His beloved from the womb, and placed the sign in his flesh, and has sealed (*אָחַם*) His offspring with the sign of the covenant."

covenant conveyed the same privileges as the Christian; for this would be to identify the earlier with the later dispensation; and as one exposition unduly derogates from the Christian Sacrament, so does the other exalt the seal of the Jewish covenant beyond what we have any certain warrant for, or even intimation of, from Holy Scripture. Still, one should suppose, that St. Paul, when employing terms, already in use among the Jews, would apply them to the corresponding portion of the Christian dispensation. Since, then, circumcision, by which the covenant was ratified to the Jew, was spoken of as a "seal," and that by St. Paul also (Rom. iv. 11.), St. Paul, if he used the word "seal" with reference to the Christian, would obviously use it of that by which each person was brought within the Christian covenant—the Sacrament of Baptism. But it were the very error of the rationalists to suppose, that God's Holy Spirit, when He took the words used in Jewish Theology, and employed them to express Christian Truth, conveyed nothing more by them, than they would have meant in the mouth of any ordinary Jew; and did not rather, when receiving them into the service of the sanctuary, stamp them anew, and impress upon them His own living image. And this is so; for since Baptism is not a *mere* initiatory or significant rite, but is an appointed means for conveying the Holy Spirit, the language has been actually conformed to our higher privileges. It is not merely an outward admission to an inward covenant, an admission to privileges afterwards to be bestowed; it is not simply any admission to any covenant at all; it is an admission, an incorporation into the spiritual body of Christ, and so a spiritual act, wherein Christ by His Spirit takes the baptized into Himself. So then instead of the covenant being said to be sealed to us, *we* are declared to be "sealed by the Holy Spirit;" being taken out of our state of nature, and marked, guarded, conformed to our Lord;—marked, by the sprinkling of His blood, that the destroyer may pass over us, and Satan] have no power upon us; guarded, as His purchased possession and peculiar treasure, whereon He has affixed his seal; conformed, in that it places again upon us the Creator's image, renewing us after His likeness, and impressing His cast, and, to speak the high truth, His features upon our souls, as a seal gives its stamp to the body, whereon it is impressed. And not a present gift only, but an earnest also of larger gifts, proportioned to our growth, since the Holy Spirit was then first imparted to us as Christians, and as His Temple, and the "earnest" then given us is a pledge, that unless we wilfully break off the seal, we shall be carried on to eternal life, with larger instalments of our promised possession, until "the possession, purchased" for us, by Christ's precious blood-shedding, shall be fully bestowed upon us, and God's pledge be altogether "redeemed."

4. The Christian fathers have, from Apostolic times, used the word "seal," as a title of Christian Baptism; a relic whereof we have in

the doctrine of our Church, that "the promises of forgiveness of sins, and our adoption to be the sons of God, by the Holy Ghost, are therein visibly signed and *sealed*." (Art. XXVII.) Thus St. Hermas (about A. D. 65—81);—"They must needs go up through the water, that they may rest. For they could not otherwise enter into the kingdom of God, than by laying aside the deathliness of their former life. Those departed then were sealed with the seal of the Son of God, and entered into the kingdom of God. Before* a person receive the Name of the Son of God, he is doomed to death; but when he receives that seal, he is freed from death, and made over to life. But that seal is water, into which men go down bound over to death, but arise, being assigned over to life. That seal, then, was preached to them also, and they made use of it, to enter into the kingdom of God." The least which this would shew, is that such was the received usage of the word, "seal," in the time of St. Paul: but no one, admitting this, will readily suppose, that St. Paul would have used the term with regard to Christians, unless he had meant it to be understood of the Sacrament of Baptism. And this usage of the word, to which we have such early testimony, is found in all Churches, from that time onwards; and their use of it plainly agrees with, and is derived from St. Paul's use of it *in these places* in which he is speaking of Christian privileges, (sometimes the passages are directly quoted,) not from that in the Epistle to the Romans, wherein he is speaking of the covenant with Abraham. For the Fathers uniformly speak of Baptism as sealing, and so keeping, guarding, preserving *us*, as it were a seal placed upon *us*,† marking *us* as His, giving *us* His image. The school of Calvin calls it a seal, ratification, or outward mark, not of *us*, but of God's covenant only. The two metaphors are essentially distinct; the modern usage is borrowed from St. Paul's description of the older covenant, whereof circumcision was the seal, but was no Sacrament; that of the Fathers agrees with this reference to Baptism, which, being a Sacrament, seals, guards, preserves *us*,‡ and so is an earnest to us of the fuller mercies yet in store.

* L. 3. simil. 9. no. 16, quoted by Bingham, Christian Antiq. b. xi. c. 1.

† Bellarmine (de Sacram. L. i. c. 17.) remarking, that Scripture saith, Abraham "received the sign (*σημείον*) of circumcision, the seal (*σφραγίδα*) of the faith which he had," &c. infers that circumcision was a *sign* to the Jews, a *seal* to Abraham only: he remarks, also, that, often as St. Paul speaks of circumcision, he does not, even when directly speaking of its benefits to the Jews, (Rom. iii.) mention its being a seal of faith. J. Gerhard (de Sacram. 387.) contends, in answer, that there is no difference between sign and seal. But the difference remains between Abraham's case and that of any Jew, that to Abraham circumcision was a seal of God's approval of his previous faith, to his descendants it was a sign only of their being taken into the covenant, in which a like faith was to be exercised.

‡ See Note (E) at the end. Coteler (on the Apostol. Const. ii. 39. "When

“Again,” says St. Chrysostom, “the being sealed is a mark of great Providence; that we are not ‘set apart’ only, not ‘taken by lot’ only (κληρωθῆναι) but ‘sealed.’ For as one who would make manifest those who fell to him, so also God set us apart that we should believe, sealed us, that we might inherit the things to come.” “Again through the things past he establishes those to come. For if it is He, Who establisheth us to Christ, (i. e. Who suffereth us not to be broken from the faith toward Christ,) and ‘He also who anointed us, and gave the Spirit in our hearts,’ how shall He not give us the things to come? for if He gave the beginnings and the foundations, and the root and the fountain, i. e. the true knowledge of Himself, the participation of the Spirit, how shall He not give the result thereof? For if these things are given for the sake of the other, much more shall he Who gave them, give those also; and if he gave these things to us being enemies, much more shall He bestow those upon us having become friends. Wherefore He does not simply say, ‘the Spirit,’ but calls it ‘the earnest,’ that having the earnest, you may be of good cheer as to the whole. For unless he had purposed to give the whole, He would not have given the earnest; to be in vain and fruitless!”

This testimony of the Fathers is again borne out by the Liturgies of the universal Church. East and West agree in calling Baptism a seal, an impress, a guardian mark to those baptized; the baptized themselves, (in the language of the Revelations,) “the sealed.” The Liturgies, variously as they use the term, still harmonize wholly with the Fathers, using it in exactly the same references, and thus the more evince how Christian Antiquity was of one mind, the agreement of the Fathers attesting the antiquity of the liturgies, the consent of the liturgies proving the more that we have, in this consent of the Fathers, not an accidental agreement of the opinions of individuals, but the voice of their respective Churches. The Liturgies use the word “seal,” or “sealed,” chiefly of the great sacramental act of

the Gentiles would repent, we receive them into the Church, that they may hear the word, but do not communicate with them, until, having received *the seal*, they are *consecrated*.”) says, “both words mean Baptism. For the Greek Fathers call ‘the washing of regeneration,’ ‘*the seal*,’ ‘*the seal of the Gospel*,’ ‘*the Master’s*, or ‘*the Lord’s seal*, or in the Lord, or in Christ, the seal of the faith, the impress of the truth, the seal of the second life, the seal of the Names of the FATHER, and of the SON, and of the HOLY GHOST, the saving impress, the Divine, holy, mystical, spiritual, heavenly, royal, immortalizing, inviolable, indissoluble, unassailable seal, &c. to seal, to seal by Baptism; the baptized they call *the sealed*, the unbaptized, *the unsealed*. The Latins call it *the mark* (signum,) *the mark of Faith*, *the mark of Christ*, *the seal* (sigillum,) *the impress* (signaculum,) *the impress of Faith*, *the sealing up* (obsignatio,) *of Faith*, or of *Baptism*. They say, to mark (signare,) to seal up (obsignare,) to seal surely (consignare,) by Baptism.”

Baptism itself;* but they regard that great mystery, as casting a portion of its radiance before and behind, and giving efficacy to other

* In the following extracts the word "seal," has been kept for the Syriac ܐܘܨܘܩܐ , or ܐܘܨܘܩܐ ; "mark," for ܐܘܨܘܩܐ ; but this has been for the sake of precision only; the meaning is the same; only that ܐܘܨܘܩܐ ; is rather the "impress" of the seal, the image impressed upon the soul, and so corresponding to the "character" of Latin Theology. In Bar Bahlul it is explained by سما and سم , the same word in Arabic, which occurs also in the form سمو . In Assem. Bibl. or. t. i. p. 31. S. Ephraem is related to have received, when 28, the ܐܘܨܘܩܐ ; ܐܘܨܘܩܐ : "seal of Baptism," i. e. Baptism itself.

The three words are joined, as synonymous, and as belonging to Baptism, in a hymn of S. Ephraem, on the oil, "Dear is the oil of the Holy Spirit, and as His minister and disciple, cleaveth it unto Him, wherewith he *marked* priests and Christs: for the Holy Spirit with oil impresses His mark upon His sheep; for as the seal-ring impresseth its mark on the wax, so is the hidden *seal* (ܐܘܨܘܩܐ) of the Spirit *stamped* (ܐܘܨܘܩܐ) by oil upon the bodies of those anointed in Baptism, and in Baptism they are *marked*" (ܐܘܨܘܩܐ ; Ass. ib. p. 94.

Old Gallican.

Consecration of Font. (Ass. ii. 40.)

—"that whosoever is baptized in it, may become a temple of the living God, through the remission of sins, in the name of God the Father Almighty, and Christ Jesus His Son, and the Holy Spirit, (who will judge the world by fire) through this *seal* which abideth for ever and ever."

Milan.

(4th cent.)

In the Church of Milan, at least, in the time of St. Ambrose, a portion containing 2 Cor. i. 22. was read as a baptismal lesson. See the end of Note E.

Old Gothic.

Blessing of the People. (i. 37.)

"Let the heavenly *seal* which Thou hast vouchsafed to bestow upon them, O Lord, continue in them †, that, protected by the Holy Spirit, they may be thought worthy to receive increase of Faith, protection of soul, health of bodies. Grant then the riches of an unspotted life, &c."

Coptic.

Prayer for Catechumen. (i. 164.)

"— make him fit to receive, pure and without spot, the light and *seal* of Thy Christ, and the gift of Thy Holy and Consubstantial Spirit.

acts connected with it. The Church, whose doctrines they express, regards our Lord, as "favorably allowing this charitable work of"

Greek.
(i. 337.)

"—make him a reason-endowed sheep of the flock of Thy Christ, an honorable member of Thy Church, a son and heir of Thy kingdom, that walking according to Thy commandments, and keeping the *seal* unbroken, and to the end preserving the garment undefiled, he may attain to the blessedness of the saints in Thy kingdom."

Coptic.
(i. 166, 7.)

"Make him a sheep of the Holy flock of Thy Christ, an elect member of the Church Catholic, a clean vessel, a child of light, an heir of Thy kingdom, that he may strive, according to the commands of Christ, and keep *the seal* immovable, and preserve the garment incorruptible, and obtain the felicity of Thy chosen, through Jesus Christ our Lord, through Whom, &c."

Revised Syriac.
(i. 220.)

After part quoted above, p. 38. "—to the end that they may be sheep of the true Shepherd, sealed with the *seal* of Thy Holy Spirit, and honorable members in the body of Thy Holy Church, that they may be worthy of the blessed hope, and of the appearing of our God and Saviour Jesus Christ."

Preface to Prayer. (i. 221.)

"Glory be to the Father, and to the Son, and to the Holy Ghost, the King of Heaven, undefilable, invisible, the only wise God, in Whom the whole family in heaven and on earth is named; through Whom we have received access; *in Whom we have been sealed unto the day of Redemption*, Who in Unity is conceived, and in Trinity is known, and believed, and adored, and glorified."

Prayer. (i. 223.)

"—Now then, O Lord, lover of man, keep these Thy servants and Thy maidens, who have known Thy truth, and approach to receive the *mark* of adoption of sons."

Ib. i. 227, 8. *Apostolic*, by Severus, ii. 272. *Maronite*, by James of Sarug, ii. 335.

"—these Thy servants who are prepared for Holy Baptism, that in Thee they may be *marked* to life, and born to spirituality, and be written in the kindred of Thy promises, and so all the hurtfulness of the Adversary may depart far from their life, and Thy *seal* may be to them a cleansing and a preservative."

Chaldee-Malabar.
Bidding Prayer by Deacon. (i. 178, 9.)

"—He delivered this Sacrament of Holy Baptism to the holy Apostles when He sent them to call the people, and to the conversion of men; and commanded them to make it the beginning of the faith,—and the sign of them who were converted from error to the acknowledgment of the truth. But the

theirs, in bringing new members to Him, and so, believing that He anticipated a portion of His grace, to preserve them during the inter-

Apostles handed down this form to the priests and rulers of the flock of Christ, to be to them a *mark*,* and an instruction in all generations. And now behold! many are prepared to receive the gift of Baptism for the confession of the precious Passion of our Saviour, their soul in faith and love conformable to Him, who by regeneration renewed our nature, and remitted our sin, and raised our fall, and they wait for the *holy seal*, and through the Baptism of remission to become members, and conformed to Him who is the Head of the Church, and first-born from the dead."

Thanksgiving for Baptism and Intercessory, ib. i. 183.

"Let us pray for these our sons and daughters, who are about to receive the *mark of life*, renouncing Satan and all his works."

Prayer for Infants, Eight Days' Old. Greek, i. 121. Antioch, ib. i. 203.

"— let the light of Thy countenance be *marked* upon this Thy servant, and let the Cross of Thy Only-Begotten Son be *marked* upon his heart and thoughts, that he may flee the vanity of the world, &c."

"Grant that Thy holy Name may abide upon him, that at the fitting hour he may come to Thy Holy Catholic, and Apostolic Church, and be perfected by the awful Sacraments of Thy Christ, and walk according to thy precepts, and preserve unhurt *the seal*, and obtain the blessedness of thy chosen, through the goodness, and loving-kindness towards man of Thy Only-Begotten Son, with whom Blessed art Thou, with Thy All-Holy, Good, and Life-giving Spirit, now, &c."

Apostolic Syriac from Greek, by James of Edessa.
(i. 263.)

"— Thou, Lord God, stretch forth the right hand of Thy mercy over this Thy maid-servant, who is prepared for Holy Baptism, and sanctify and cleanse, and brighten her by Thy sin-remitting hyssop, and bless and keep Thy people and Thy heritage; and as by Thy Baptism Thou hast clothed us with the robe of glory, and the *mark* of the Holy Life-giving Spirit, &c."

Antioch, by Severus.
(ii. 282, 3.)

"O Lord God, who entrustedst this spiritual ministry of Holy Baptism to the godly Apostles, perfect now by us, Thy defiled and sinful servants, this soul, which is prepared for Holy Baptism, that it may be adorned by the gifts of the Holy Spirit, Who is given to it from Thee, that by Him it may be *marked* unto life, and written among the children of grace, and raise to Thee befitting praise, and to Thy Father, and to Thy Holy Spirit."

Maronite, by James, Bishop of Sarug.
Blessing. (ii. 316.)

"God, who hath called thee by His grace, and brought thee by His mercy

* "This hath made us a royal flock." Chrys. ad Eph. iv. "Through the all-holy Spirit we have been made a divine flock." Theod. ad Eph. iv. See also Note C.

val until they are fully prepared for Baptism, they ventured to affix His "seal" on the Catechumens;* or, after Baptism,† they again

to receive the holy *mark*, He fit thee for the garment of redemption from the waters of Baptism, that thou mayest be clothed with the robe of glory, through the descent of the Holy Spirit, and be made meet for the adoption of sons through Holy Baptism for ever."

Chaldee-Malabar.

Prayer on the Consecration of Oil to be mingled with the Water of Baptism.
(ii. 196, 7.)

"Now then also, O Lord, let that great and divine Sacrament be perfected through Thy grace, and may grace from the gift of Thy Holy Spirit come and dwell and abide upon this oil, and bless it, and seal it, and sanctify it, in the Name of the Father, and the Son, and the Holy Ghost, and let this oil of anointing be, by the power of Thy grace, such, that it may impart to those who are anointed therewith *in the life-giving impress, given in the name of the FATHER, and of the SON, and of the HOLY GHOST*, perfect and true holiness, and the high participation in the kingdom of Heaven, in this Baptism, wherewith he is baptized in the likeness of the Passion, and Death and Resurrection of our Lord and Saviour, Jesus Christ."

On pouring the Oil into the Font. (ib. 201.)

"These waters are *signed* and sanctified with the holy oil, that they may become a new womb, bearing a spiritual birth through sin-remitting Baptism in the Name of the Father, and of the Son, and of the Holy Ghost, for ever and ever."

Syriac Hymn in Liturgy of Severus. (ii. 299.) *Jerusalem.* (ii. 237, 243, 260.)

"Descend, our brother who art sealed."

* *Old Ambrosian.*

Signing with Cross after Exorcism: (ii. 45, 50.)

"Receive the sign of the cross, keep the Divine commands; to-day thou art re-born by the word of God, and formed by heavenly light. Now, then, look for the heavenly promises, and the coming of God Almighty, that thou mayest hope for the coming of the Word incarnate, born of a Virgin, announced to believers, by invocation of Whom thou art illuminated, and by whose *seal* thou art *marked* in the forehead by this *mark* which shall not be effaced, in the Name of † God the Father Almighty, and in the Name of † Jesus Christ, His Son, who shall come to judge quick and dead, and the world by fire. Amen.

"Grant that the inscription of the *mark* of the holy † cross of Thy Only-Begotten, may protect this little one, ignorant of ill, &c." See further p. 60.

Old Roman.

Sacramentary of Gelasius (MS. of 7th cent. Ass. i. 4, 5.) Gregorian (ib. p. 23.)
Tours (9th cent. ib. p. 44.) Beauvais (10th cent. p. 47.) Others, p. 49,

† See p. 122.

visibly and formally affixed it, thereby representing to the mind what has just been worked invisibly by the Holy Spirit. And since this

50, 52, 53. Poitiers (9th cent. i. 61, ii. 59.) Roman Ordo Bapt. Parvul. (ii. 15.) Gellon (ii. 56.) Chelle (9th cent. ii. 61.) S. Germain (9th cent. ii. 64.) Moisac (9th cent. ii. 67.) Gladbach (ii. 73.) Lodi (ii. 77.) Old Limoges (ii. 84.)

Prayer in making Catechumens.

“Open to them the gate of Thy righteousness, that being endued with the *mark* (signo) of Thy wisdom, they may be freed from the foulness of all evil desires, and in the sweet savour of Thy commands, may serve Thee joyfully in the Church, and profit from day to day, that they may be made meet to approach to the grace of Thy Baptism, receiving the medicine.” [*Gregorian*. The same till “day to day,” then “*signed* (signati) by the promises of Thy grace, through Jesus Christ Thy Son, who will come to judge,” &c. i. 23.]

“Lord, we beseech Thee, mercifully hear our prayers, and keep these Thy elect by the virtue of the Cross of the Lord, with whose impress we *mark* them, that retaining the rudiments of the greatness of glory, by the keeping of Thy commandments, they may be accounted worthy to come to the glory of the regeneration.”

Exorcism.

Sacram. of Gelassius (i. 6.) Gregorian (i. 24.) Tours (i. 45.) Beauvais (i. 46.) Remiremont (i. 47.) Others p. 50, 51, 52. Liège (i. 82.) Severinus (i. 90.) Roman Ordo Bapt. Parvul. (ii. 16.) Chelle (ii. 61.) S. Germain (ii. 64.) Moisac (ii. 67.) Limoges (ii. 85, 86.)

“By this holy *mark* of the Cross, which we place upon their foreheads, thou accursed Devil, dare not to injure [them]” or, “This holy mark—dare not to injure.” (Liège, Limoges.)

Gothic and Old Gallican.

For an Infant. (Ass. i. 29.)

“Let them, O Lord, before they know good or evil, be *signed* with the *seal* of Thy Cross.

“Receive the *seal* of Christ; take the words of God; be enlightened by the word of the Lord; for this day hast thou been confessed by Christ.

“I *sign** thee in the name of the Father, and of the Son, and of the Holy

* This form is found with variations in several of the Gallican forms :--

In MS. of Remiremont of 11th cent.—“Receive the *seal* of God the Father, and of the Son, and of the Holy Spirit. (Gladbach, ii. 72.) I sign thee in the forehead in the Name of our Lord Jesus Christ, that thou mayest trust in Him; I bless thine eyes, that thou mayest see His brightness; ears, that thou mayest hear the word of His truth; nose, that thou mayest perceive the savour of His sweetness; breast, that thou mayest believe in Him; shoulders, that thou mayest take the yoke of His service; mouth, that thou mayest confess Him, Who with the Father and the Holy Spirit liveth and reigneth for ever and ever, Amen. (Ass. i. 47.) I *sign* thee with the *seal* of faith, in the Name

was done in the form of the Saviour's cross, and the term "seal" applied to that act of impressing the cross, and it is in itself the more probable that the word "sealing" was connected with a correspond-

Ghost, that thou mayest be a Christian ; thine eyes, that thou mayest see the brightness of God ; ears, that thou mayest hear the voice of the Lord ; nose, that thou mayest smell the sweet savour of Christ ; speech, that thou mayest confess Father, Son and Holy Ghost ; heart, that thou mayest believe the indivisible Trinity. Peace be with thee, through Jesus Christ."

Collect. (ib. 35.)

"—that the Enemy recognizing the *impress* (character) of the Divine inscription, may confess that what has now begun to be Thine, is alien from him through the sign of the cross."

Greek.
(i. 126.)

"Bless this child : driving from him every power of the enemy through the *marking* of the form of Thy Cross ; for Thou art the guardian of children, that, having Holy Baptism vouchsafed to him, he may obtain a share with the Elect of Thy kingdom, being guarded with us, by the grace of the Holy, and Consubstantial, and undivided Trinity."

Apostolic by Severus. (ii. 278.) *Revised Syriac.* (i. 232.) *Church of Jerusalem.* (ii. 250, 253.)

Before Abrenunciation.

"He is *sealed* in the Name of the Father, Amen †, and of the Son, Amen †, and of the Living and Holy Spirit, Amen †, to life everlasting, Amen.

of, &c. I place the *sign* of the Saviour, our Lord Jesus Christ, on thy forehead, &c." (Soissons, ib, 51. and others, p. 49, 53.)

"I sign thine eyes with the *seal* of God the Father, &c." (Jumièges, beg. of 11th cent. ii. 70.)

"The *seal* of God the Father, and the Son, and the Holy Ghost, keep thee sound all thy life, that the Devil may have no power over thee, but the Divine Trinity may reign in thee to life eternal, for ever and ever. Amen." (Jumièges, ii. 70.)

"I give thee the *seal* of our Lord Jesus Christ in thy right hand, that thou mayest sign thyself, and defend thee from the adversary, and remain in the Catholic Faith, and have eternal life, and live with the Lord for ever, world without end." (Jumièges, ii. 70.)

"I sign thy forehead that Thou mayest receive the Cross of the Lord ; I sign thy ears, that thou mayest hear the Divine commands ; I sign thine eyes, that thou mayest see the brightness of God ; I sign thy mouth, that thou mayest speak the words of life ; I sign thy breast, that thou mayest believe in God. I sign thee altogether in the name of the FATHER, and of the SON, and of the HOLY Ghost, that thou mayest have eternal life, and live for ever and ever. Amen."—(Modern Roman, ii. 23.) "Receive the *seal* of God the Father Almighty, as well in thy forehead as in thy heart, that thou mayest be able to fulfil the precepts of his law." (Id. ii. 92.)

ing outward act, and such an outward act, "the sealing of the forehead" is actually spoken of by St. John, it is far the most likely that

Shorter form by Severus, in case of Danger, ii. 301.

"He is sealed † to the glory of God the Father, †, to the acknowledgment of the Only-Begotten Son, †, and to the worship of the All-holy Spirit."

Maronite.

ii. 316.

"N. is sealed as a lamb in the flock of Christ, who hath come to Holy Baptism in the Name of the Father," &c.

Revised Syriac. (i. 234.) *Apost. by Severus,* (ii. 279.)

Exorcism.

"We call on Thee, Lord God, Creator of all visible and invisible; and placing our hands on this Thy creature, and sealing him in Thy Name, O Father, and Son, and Holy Ghost, &c."

Prayer, Short form by Severus, ii. 301.

"O God, lover of mankind, expel from this soul, which comes to approach to Thy Holy Baptism, all spirits of wickedness by the mark of the Cross of Thy Only-Begotten Son."

Maronite.

ii. 327.

After Exorcism.

"Now then I seal him, and protect him from all power of demons, in the Name of the Father, and of the Son, and of the Holy Spirit."

Maronite.

ii. 330.

Benediction of Oil.

"Holy and Glorious, who by the anointing of His mysteries anointed to Himself Prophets and Priests, that it might be a mark to the sheep of His pasture; O Lord, let Thy Virtue come from the highest heights, and dwell in this oil, that in it may be figured the mysteries of Thy Christ, and that it may be a mark to the sheep of Thy flock, and a purifying Hyssop, and a pledge of holiness to the bodies of Thy faithful."

Maronite.

ii. 332, 348.

"He is marked as a lamb in the flock of Christ with the living oil of the Divine Anointing in the Name of the Living Father, to life, Amen; In the Name of the Living Only-Begotten Son to life, Amen; In the Name of the Holy Spirit to life everlasting. Amen."

ii. 334.

"O Lord, let Thy Living and Holy Spirit come, and dwell, and rest on the head of this Thy servant, and let him be marked in Thy Name, Living Father, in the Name of Thy Only-Begotten Son, and of Thy Spirit, the Comforter, who remitteth our sins now, &c. And be the body of Thy servant and the soul of Thy marked one, sanctified."

St. Paul, when using this same word of the Corinthian and Ephesian Churches, alluded to such an act, and that the use of the cross at Baptism was coeval with Christian Baptism itself, which inserts us into His Cross and Passion, and imparts to us its saving virtue. It was plainly also a more pious act, which marked the first approaches to Christian Baptism, in the admission to be Catechumens of the Church, by the solemn impress of the Cross, and so brought them in, as it were, within the outer court, and fenced them round by it, than to leave them stray sheep as before, calling them only by the voice of human shepherds, but in no solemn way of devotion, consecrating these beginnings of their return to the true fold, and to the Shepherd and Bishop of their souls.

It would appear then, that the interpretation which perhaps most among us would in the first instance have looked upon as cold and formal, is certainly true ; and if so, it may well be a warning how we

Greek.

Anointing just before Baptism. (Rubric, ii. 143.)

“And he makes the mark of a cross on the forehead, chest and back, saying, ‘The servant of God —, is anointed with the oil of gladness, in the Name of, &c.’ And he *seals* his chest, back, &c.”

Maronite.

ii. 347.

“O Good Shepherd, and Finder of the lost, who with the *mark* of the Trinity didst *mark* Thy flock, that they may be kept from fierce wolves, keep them by Thy glorious Name.”

Antioch by Severus.

Hymn. (ii. 297.)

“This is the oil which outwardly anoints the reason-endowed lamb, which cometh to Baptism. But the Holy Spirit *seals* it secretly, and Divinely indwelleth and sanctifieth.”

Brief form by Severus. (ii. 302.)

“He is *sealed* with the oil of gladness, that he may become worthy of the adoption of sons through regeneration, in the name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen, to life everlasting.

After Baptism. *Latin.* (Gellon, ii. 55.)

“Afterwards he marks him in the forehead with a cross with Chrism saying, ‘The sign of Christ to life eternal. Peace be with you.’”

See further Note M, Baptismal Liturgies, signing with the Cross.

Syriac.

Short form by Severus. (ii. 305.)

“With holy Chrism the sweet savour of Christ, God, the *seal* of true faith, and the completion of the gift of the Holy Spirit he is sealed in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghost, Amen.”

hold any thing, which ties us down (as men speak) to Christ's Sacraments, to be cold or formal; for in this case it will be God's Holy Spirit, which we have ignorantly suspected of teaching coldly and lifelessly. Not as though the Ancient Church supposed the Apostle here to speak of a sealing, which, having taken place once for all, would then remain, as it were, on a lifeless mass of goods, or keep us safe without any effort, self-denial or prayer; but rather, that as a living seal stamped upon our souls by the Spirit of life, and bearing with it the impress of the Divine Nature, it would renew continually in our souls the image of Him who created us, our Father, our Redeemer, our Sanctifier, make us more and more wholly His, more partakers of that Nature; and that we, having that "seal of God upon our foreheads" (Rev. ix. 4.) and our hearts, the Angel of the bottomless pit should not have any power to hurt us, unless we allow it to be obliterated. The difference between the two interpretations, as before said, is this—the one would date this sealing from the time when any man ceases to oppose the workings of God's Holy Spirit (which might unobjectionably be spoken of under the name "conversion," if the term were confined to denote the *actual* change of such a man, not used to exclude the belief of previous gifts in Baptism); the other would look upon it as our Saviour's gift in His Sacrament of Baptism, wherein all the gracious influences of God's Holy Spirit, as well those which any of us contumaciously reject as those which we at last admit, are pledged to us in the "earnest" then given.

We may learn very much by all such instances, in which our own (as we suppose Christian) views differ from the teaching of God's word; and were we to watch, and so correct also, all the instances in which (with a but half-acknowledged repugnance or distaste) we glide over statements of doctrine, or practice, or history, which are not in accordance with our state of feeling, we should learn far more, and become far completer Christians, than we now are. For then we should be indeed God's scholars, which we can hardly call ourselves, as long as we make these self-willed selections of what we will learn. Thus one, who looks upon the Lord's Supper as little more than a commemorative sign of an absent thing, passes lightly over our Saviour's words, "This is My Body." A former period used to gloss over the doctrine of justification by faith. In these days we seem almost to have lost sight of the truth, that we shall be judged according to our works. Others omit passages bearing upon the "godly consideration of predestination, and our election in Christ," (Art. xvii.); others, the possibility of our falling from God, and its great danger; and so again, the injunctions as to unceasing prayer, self-denial, non-requital of injuries, vain ostentation, or the glorifying of our Heavenly Father, are dispensed with without remorse, and read with what, if men examined it, they would find to be the very spirit of unbelief.

ii. 2. "And ye have an anointing from the Holy One, and know all things. Ye, then, let that which ye heard from the beginning abide in you; for if that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.—These things I have written unto you concerning those who would lead you astray. And ye, the anointing which ye received from Him, abideth in you, and ye have no need that any should teach you, but as that same anointing teacheth you concerning all things, and is true, and is no lie, and as it taught you, so abide in Him." (1 John ii. 20—27.)

This mention by St. John of the "anointing" which Christians had received from Christ, remarkably connects with the teaching of St. Paul just dwelt upon; and the argument is the same. In each verse St. John speaks of it as abiding in its effects; but in the latter (ver. 27.) as having been received of Christ at some former time. Here again, then, it might be natural to infer that a gift, whose operation continued, but which is spoken of as having been formerly received, was first communicated at some particular time, and that having been received from Christ, it was received through some institution of Christ. In like manner also the very term "anointing" would lead one to think of an act in part outward; and since it was employed under the Jewish law to consecrate things or persons to the service of God, it might the more obviously be used for the consecration of "lay-priesthood,"* as Baptism is called; and that the more, since our Blessed Saviour was actually consecrated and anointed (comp. Luke iii. 21, 22; iv. 1, 14, 16.) by the descent and abiding of the Holy Ghost at His Baptism, and then became the *Christ*; since, moreover, the same "sevenfold gifts" of the Holy Spirit, which were bestowed upon the Christ at His Baptism (Is. xi. 2; lxi. 1. Luke iv. 18.) are here spoken of by St. John, as having been in their measure imparted to Christians; and a past "anointing" (as we saw was above) is by St. Paul (2 Cor. i. 21, 22,) united with the past "sealing" of Baptism. This coincidence of expression in the two Apostles is the more remarkable, in that these are the only places in which they speak of the "anointing" of Christians. A more close examination also of St. John's context brings his words very strikingly in connection with our Saviour's commission to His disciples, "to baptize all nations in the Name of the Father, the Son, and the Holy Ghost," since this "anointing" imparted saving knowledge also,† the knowledge of the "truth" as opposed to Antichristian "falsehood," (ver. 21.) and that knowledge the confession of the

* Jerome adv. Lucif. c. 2. quoted by Bingham, b. xi. c. 1.

† A remarkable comment on this text, "as that anointing teacheth you," is furnished by the words used in anointing, in the Coptic liturgy, "We anoint thee in the Name of the Father, and the Son, and the Holy Spirit, One God. We anoint thee with the oil of instruction in the one holy Catholic and Apostolic Church of God. Amen." Ass. i. 148.

Father and the Son ; “ Whoso confesseth the Son hath the Father also.” (ver. 23.) The “ truth” and the “ *chrism*,” or “ anointing,” whereby they knew Jesus to be the “ *Christ*,” or “ anointed,” are closely blended together, and are spoken of as almost identical. “ Let that *which ye heard from the beginning* abide in you,” says St. John, for so “ shall ye abide in the Son, and in the Father ;” and then immediately, “ and ye, the *Chrism* which *ye received* of Him, abideth in you,” and as the consequence of this, “ ye shall abide in Him—that when He shall appear, we may not be ashamed at His coming.” So then by the “ abiding” of the “ *chrism*,” which they had formerly “ received,” there abode also in them truth which they had at that same time heard, at the very “ beginning,” namely, of their Christian life ; which truth, in whomsoever it abode, he “ abode in the Father and the Son,” and “ had the promise which He promised, even eternal life.” The words could hardly be more plainly shown to belong to that period, when, in the language of the Fathers, that good deposit was confided to them, thenceforth the partner and guide of their life, and their companion in their passage out of it, the Confession of the Father, and the Son, and the Holy Spirit, wherewith they were baptized, and brought up from Baptism.*

But besides this internal evidence from the comparison of Scripture itself, we have the authority of Christian antiquity to guide us in interpreting it, in the very use of the name “ the anointing” to designate Baptism ; and the early and general use of *Chrism* or anointing, as a holy and significant act thereat, and since it was part of Baptism, a Sacramental act also.† And, as the language of St. John

* Greg. Naz. See above, p. 66, 67.

† See Note (G) at the end. The close connection of Confirmation with Baptism is remarkably attested by the very fact of the extension of the word “ seal” to the gifts of the Holy Ghost in Confirmation. For it is unquestionable that the primary use of the word “ seal,” both among the Fathers, (see above, p. 113. and Note E.) and the Liturgies, (see above, p. 141, sqq.) relates to Baptism. In the Greek Liturgies also, Confirmation continues, as it originally was, embodied in the Baptismal service, so that a part of the Baptismal service is sung after the Confirmation has been bestowed. For upon the thanksgiving for Regeneration, and prayer for “ the seal of the gift of the Holy, and Almighty, and Adorable Spirit,” and that God would “ confirm him in the true faith,” there follows the marking with the Cross with the words, “ The seal of the gift of the Holy Spirit, Amen ;” and *then* follow the Baptismal hymn, “ All ye, who have been baptized into Christ, have put on Christ, Alleluia ;” and the *Baptismal* lesson, (Rom. vi. 3—11.) and another from St. Matthew, xxviii. 16—20. (Goar. Eucholog. p. 355, 6. In two other arrangements of this office, this “ sealing” takes place *during* the Baptismal hymn, “ All ye who have been, &c.” and there follows the 32d Psalm, “ Blessed are they whose iniquities are forgiven,” which was by the Ancient Church universally understood of Baptism, (ib. 358, 9. and 362.) as also in a third in which the “ sealing” is performed by the *priest*, (p. 360.) In like manner in a Gallone Sacramentary (Martene de Eccl. Rit. i. 1, 18. ordo 6.) that of Rheims, (ib. ord. 8.) Chelle, (ord. 10. p. 70.) St. Germain’s (ord. 11,) Moissac, (ord. 12,) Jumiègue, (ord. 13,)

and St. Paul is connected, and St. Paul himself connects the "anointing" and the "sealing" in Baptism, so does Christian Antiquity (as was shown) continually use the word "seal" of the several acts of "anointing, which took place during that Sacrament. But whether St. John (as seems to me most probable referred to a specific act at Baptism, or to Baptism itself, as "making us kings and priests to God," thus far makes no difference. What I would now advert to is this, that Christian Antiquity interpreted these passages of Holy Baptism, as being the source of our illumination, as of our sanctifi-

the Confirmation, (administered with the words, "the mark of Christ to eternal life,") is included in the Baptismal Office. It is to be remarked, that these passages (which have been carefully brought together in a valuable series of papers in the Brit. Mag. vol. xi. p. 421, 543, xii. 56, 663.) are altogether distinct from those in which the name "seal" is applied to the immediate rite of Baptism; but as Baptism, as a whole, is "the seal," so actions preparing for it, or confirming it, are included under it, as in their degree, also "seals."—This is confirmed by those fathers who speak most strongly of confirmation, and whom Romanists most employ in proving it to be a proper Sacrament. For when St. Cyprian says, that imposition of hands is not sufficient for those who have received heretical baptism, but that they "will then only be fully sanctified, and be the sons of God, if they be born of each sacrament," (Ep. 72. ad Steph.) it is plain that he regards Confirmation as a part of Baptism, since the new birth is the gift of God in Baptism, and was never thought to be conferred by confirmation. (The same language is used by Nemesianus, Concil. Carth. ap. Cyprian, quoted by Bingham, 12. 1. 4.) In like manner, but yet further, Tertullian de Resurr. Carnis, c. 8, separates the sealing from the anointing, as well as from the imposition of hands, "Caro ungitur, ut anima consecretur; caro signatur, ut et anima muniatur; caro manus impositione adumbratur, ut et anima Spiritu illuminetur;" and yet no one would argue from this, that he regarded the anointing, the marking with the cross, and the imposition of hands, as, strictly speaking, three different sacraments, though they are three different sacramental rites. So that whereas Bellarmine (de Sac. Confirm. c. 6.) argues from this description occurring between that of the act of Baptism and the participation of the Holy Eucharist, that Confirmation is a distinct Sacrament, equal to the two great Sacraments, it would better prove five distinct Sacraments. See further, Bingham, l. c. where he shows in like way, that Optatus, so interpreted, would make three sacraments of Baptism, Unction, and imposition of hands, and Pacian, of Baptism, Chrism, and the words of the Priest. Other expressions, whereby Confirmation is most frequently entitled, as "the complement of Baptism," imply the same, since no one would call a distinct Sacrament the complement, filling up, perfecting, of that of which it is not a part. No one ever, for instance, called the Holy Eucharist so. The above view is, I see, stated in so many words by Haimo, (ap. Bingham, l. c.) "The gift of the Holy Spirit is given *in Baptism* by the imposition of the Bishop's hands." It is plain also that those passages of the fathers, which speak of the gift of the Spirit, as belonging peculiarly to Confirmation, are to be understood (as indeed their words convey) of an especial strengthening and confirming grace, (which our Church holds) not as though Baptism conferred simply remission of sins, and the gift of the Spirit were altogether reserved for confirmation; both because they hold Baptism to be "the birth of water and the Spirit," and themselves repeatedly affirm the Spirit to be given in Baptism. See above, p. 22, 30, 34, &c. and (on the passages of St Cyprian) Bp. Bethell on Bapt. Regen. c. 6. p. 85, note ed. 2.

cation ; while moderns find, under the term “ anointing,” the gifts of the Holy Spirit, or grace, or wisdom, or the Blessed Spirit Himself, as anointing Christians either immediately, or mediately through the ministry of the word,—any thing in short rather than the institution of our Blessed Saviour. And I would wish persons to consider whether this do not imply a changed feeling, a less vivid recognition of the value of the “ means of grace,” and an independence of ordinances which is less humble than the frame of mind of the early Christians.

ii. 3. It was remarked on the above passages, wherein mention is made of our “ sealing” and “ anointing,” that they are spoken of as having taken place at a definite past time. This would obviously be the mode of speaking of privileges or gifts solemnly bestowed at one period of the Christian life, however their effects may and ought subsequently to endure. Birth is one gift, though it would not profit us to have been born, unless the being, thus bestowed, were afterwards upheld by His Fatherly care ; there is but one commencement of life, although that life must afterwards be matured, sustained, guarded, strengthened ; one engrafting of the weak and sickly scion into the health-giving stock, although it must ever after “ abide in the vine,” if it is to “ bear fruit,” and not “ be cast forth as a branch and withered ;” one adoption into the family, though it be by His mercy that any is enabled to walk worthy of that adoption, and is retained in it ; one fountain of life, though, unless it flow on, our life will be dried up ; one rising of the sun, although His rays must continually lighten our path, else should we walk on in darkness. And so, while we bear in mind the continued gifts of His goodness, in the life which He upholds ; the fatness of the olive-tree, which He imparts ; the membership of the family, which He continues ; the stream, or the light, which He pours within us ; still there is eminently one date, from which all these present blessings are derived, differing from them in so far as it is one, the sun-rising, the engrafting, the adoption, the birth ; one act, transitory as an act, although abiding in its effects. Now this is precisely the mode of speaking which Scripture uses in making mention of our Christian privileges. When it speaks to individuals, it uniformly refers them back to that act, from which their present privileges were derived ; it speaks of the gifts, as having been conferred in the past, though they are continued on to the present to such as have not forfeited them. But this is not the way in which the school of Calvin, having unlearned the value of the Sacraments, would speak. To them, Justification must of necessity be simply present ; it cannot have any date, except in the opinion of such as hold that every real Christian must be able to assign the precise moment of his conversion ; and these are now comparatively few. For since they reject justification *through* the Sacrament of Baptism, and hold it to be simply the result of the act of

faith apprehending Christ, laying hold of His merits, and applying them to itself, *this* justification must necessarily consist in a number of repeated acts, each separately wrought in the soul by the agency of the Holy Spirit, but none differing in kind from another, so that the one should be the cause, the rest the result. Justification then must be to them continually and simply present; not as the result of any thing past,* but as consequent upon their present act of casting themselves on the Redeemer's merits; they have been, they trust, and are, justified; but their present justification is the result, they think, *simply* of their present faith; and so at each former time their then act of reliance on His merits was the means of their justification, it was *then* to them the present source of justification; and, in like manner, in such as persevere, to the end. These would take up the words of St. Paul, as they stand in our English Bibles, and would be interpreted according to our present idiom,† “Therefore *being* justified by faith, we have peace with God;” “much more then, *being* now justified by His blood;” “but ye *are* washed, but ye *are* sanctified, but ye *are* justified in the Name of the Lord Jesus;” as exactly expressing their meaning. It is then very remarkable, in contrast with these views, that Holy Scripture never speaks of justification with regard to individuals, simply as present;

* This is the more remarkably illustrated in a recent very popular work of a Dissenting missionary, in that the writer, when called upon to minister, in a case of extreme distress, seems to have had no notion that Baptism made any difference at all in a person's state. A mother sent to him in great agony on her death-bed, on account of the infanticides of which she had been guilty, *when a heathen*. “I began to reason with her, and urged the consideration, that she had done this when a heathen, and ‘during the times of ignorance, which God winked at;’ but this afforded her no consolation. I then directed her to the ‘faithful saying, which is worthy of all acceptance, that Christ Jesus came into the world to save sinners.’ This imparted a *little* comfort; and after visiting her *frequently*, and directing her thoughts to that Blood, which cleanseth from all sin, I succeeded, by the blessing of God, in tranquillizing her troubled spirit; and she died about eight days after my first interview, animated with the hope, that ‘her sins, though many, *would* all be forgiven her.’ And what but the gospel could have brought such consolation?”—Williams's S. Sea Islands, p. 480, 1. Consolation is not the main object of the Gospel, yet the Gospel would have brought much more consolation, had this teacher known it all, and could have told her of the “one Baptism for the remission of sins,” that “she had been washed, had been cleansed;” and so could he have declared authoritatively, without altering our Lord's own words, “Thy sins *are* forgiven.”

† The words, “being justified,” meant according to the translators, “being in a justified state,” just as in the Collect for Christmas Day, they translated “renati,” “being regenerate,” meaning “being persons regenerated or re-born,” which is equivalent to “having been regenerate.” The controversy some years back, which would interpret this as a prayer for regeneration, is a curious illustration of the effect of modern notions in altering the meaning of ancient language.

it never says strictly, “ye *being* justified,” but uniformly “ye *having been* justified,” and so refers to a past act, whereby they were justified once for all, or placed “in a state of salvation” or justification, wherein they were to abide or to be kept. And this usage is the more remarkable in that the other form “*being* justified” is used as often as Scripture would speak of God’s method of grace in the abstract, without reference to individuals. Thus St. Paul to the Romans, “Therefore *having been justified* (δικαιωθέντες) by faith, we *have* (ἔχομεν) peace with God, through our Lord Jesus Christ, by whom also we *have received* (ἔσχήμεν) access into this grace, and *rejoice* (κυχώμεθα) in hope, &c.” So again, (ver. 9.) “Much more then *having now been justified* (δικαιωθέντες) by His Blood, we *shall* be saved.” “If being enemies we *were* reconciled (κατηλλάγημεν) much more *having been reconciled** (καταλλαγέντες) shall we be saved.” (ver. 10.) “By whom we *have now received* (ἐλάβομεν) the atonement.” (ver. 11.) But as soon as St. Paul has to declare this as a general statement of God’s dealings with regard to His whole purpose of mercy, and *without* respect to individuals, the present is used. Thus in ver. 17. “they which *receive* (λαμβάνοντες) the abundance of grace—shall reign in life.” “It is God which *justifieth*” (δικαιῶν;) “all have sinned and come short of the glory of God, *being justified* (δικαιοῦμενοι,) &c. And so in like manner to the Galatians, “a man *is* not *justified* (δικαιοῦται) by the works of the law;” (ii. 16.) “the Scripture foreseeing that God *justifieth* (δικαιοῖ) the heathen through faith;” (iii. 8.) “that no man *is justified* (δικαιοῦται) by the law;” (iii. 11.) but when he speaks of individuals, he again uses the past, “Such† were some of you; but ye *were* washed (ἀπελούσασθε,) but ye *were* sanctified (ἡγιασθητε,) but ye *were* justified (ἐδικαιώθητε,) in the Name of the Lord Jesus, and in the Spirit of our God;” “He *saved* (ἔσωσεν) us by the washing of regeneration, and renewing of the Holy Ghost—that *having been justified* (δικαιωθέντες) by His grace, we *may become* heirs.” (Tit. iii. 5—7.) And so both St. James and St. Paul, speaking of the specific act of faith involving obedience, whereby Abraham was justified, say, the one, “if Abraham *were justified*;” the other “*was* not Abraham our Father *justified*? (both ἐδικαιώθη); but the general proposition which each derives from this example, they express in the present; (iv. 5.) St. Paul, “to him that worketh not, but *believeth* (πιστεύοντι) on Him that *justifieth* (δικαιοῦντα) the ungodly;” St. James, “Ye see, then, how that by works a man *is justified* (δικαιοῦται,) and not by faith only.” And so it is universally true, that there is no one place in Holy Scripture, in which individuals are spoken of otherwise than as *having been justified*, while the use of the other form, whenever individuals are *not* spoken

* E. V. “*being* justified” (throughout,) “*have* access,” “*being* reconciled.”

† 1 Cor. vi. 11. “*are* washed; *are* sanctified—*are* justified.”—E. V.

of, shows the more that there was some reason for relinquishing that form, and adopting this, so soon as they are. And this is, that the justification of individuals is not simply the result of their present belief, (in which case it would be most natural as moderns do, but as Holy Scripture *never* does, to speak of it in the present,) but was conferred upon them through the "one Baptism for the remission of sins;" which being a past act, so must the justification thereby conferred be spoken of, as having taken place in past time.

And this characteristic mode of speaking is not confined to the word "justified" only; it runs through the whole Apostolic Epistles, as being written to baptized persons; so that, while the fruits of the gifts of Baptism, as victory over the world, being temples of the Holy Ghost, are spoken of as present, ("yea in all these things we *are* more than conquerors," *ὑπερνικῶμεν*, Rom. viii. 37., "ye *are* (*ἔστε*) the temple of the Holy Ghost:" 1 Cor. iii. 16.) the gift is uniformly spoken of as past. More than this, the gift is spoken of as having been conferred once for all, (it is expressed by a tense which denotes what has been done once for all,) and just as our Saviour's Death is spoken of as having taken place once for all, although the fruits of that precious death continue, and shall continue for ever; so also its atoning, justifying, sanctifying influences are spoken of as having been imparted to us through Baptism, which took place once for all; though to the faithful they be afterwards continued, and enlarged in them. Thus, in addition to the passages already adduced out of the Epistle to the Romans, St. Paul says, "we *died** with Christ," (in Baptism, to which the context refers;) "but *having been made free* from sin (*ἐλευθερωθέντες*) ye *were* made servants (*δουλωθήτε*) to righteousness."† The act whereby they were made free, is as much past as their former slavery. "Thanks be to God that ye *were* (*ἦτε*) the servants of sin, but ye *obeyed* (*ὑπηκούσατε*) that form of doctrine into which ye *were* delivered," or cast, as in a mould (*παρεδόθητε*.) "Ye *were* slaves to sin," "were free from righteousness;" but now *having been made free* from sin, and *having been made servants* (*ἐλευθερωθέντες, δουλωθέντες*) to God, ye have," &c. (*ἔχετε*.) "So then, my brethren, ye also *were deadened*‡ (*ἐθανατώθητε*) to the law through the body of Christ." "But now, *having died* (*ἀποθάνοντες*)§ we *were made free* (*κατηργήθημεν*) from the law." And so after describing in the seventh chapter the slavery of the unregenerate, St. Paul proceeds in the eighth to speak of the freedom which, by a past act, had been

* ἀπεθάνομεν. Rom. vi. 8. E. V. "be dead."

† Rom. vi. 18, 22. "being made free, he became." E.V. ver. 18, "and become." ver. 22, "have obeyed." ver. 17.

‡ Rom. vii. 4, 6. "are become dead," "that being dead," "are delivered."

§ Griesbach's and Scholz's reading. The other reading, ἀποθάνοντος, is, as to the argument, the same.

given him, "The law of the Spirit of life freed me"* (ἐλευθέρωσας;) and this is spoken of just as much as past, as the Atonement of which it was the application; "for what the law *could not* do,—God *having sent* (πέμψας) His own Son in the likeness of sinful flesh, and for sin, *condemned* (κατέκρινε) sin in the flesh;" while the fruits of both are spoken of in the present, "that the righteousness of the law might be fulfilled in us, who *walk* (περιπατοῦσιν) not after the flesh." Again, "ye *received* not (ἐλάβετε) the spirit of bondage,—but ye *received*† (ἐλάβετε) the Spirit of adoption, whereby we *cry* (κράζομεν) Abba, Father." "We ourselves, *having* (ἔχοντες) the first-fruits of the Spirit, groan within ourselves;—for in hope *were*‡ we saved" (ἐσώθημεν.) Again, as to the failure of Israel to attain justification, "the Gentiles *attained* (κατέλαβε) righteousness; but Israel *attained* (ἐφθάσε) not to the law of righteousness; for they *stumbled* (προσέκοψαν) at that stone;"—they submitted themselves (ὑπετάγησαν) not to the righteousness of God." And in the same way is their faith spoken of as one past act. "Now is our salvation nearer than when we *believed*"§ (ἐπιστεύσαμεν;) i. e. not simply as moderns paraphrase it, "when we *first* believed," but that first and single act, which made us faithful and believers, our Baptism.

To examine the next Epistle.—In the first Epistle to the Corinthians, St. Paul, at the very outset, gives thanks that "ye *were*|| made rich (ἐπλουτίσθητε) in Christ, even as the testimony of Christ *was* confirmed (ἐβεβαιώθη) in you; so that ye *come* behind (ὑστερεῖσθαι) in no gift;" their present fulness of gifts was the result of that past enriching, which was the earnest also of the future—"waiting (ἀπεκδεχομένους) the revelation of our Lord Jesus Christ, who also *will* confirm you (βεβαιώσει) to the end unblameable in the day of our Lord Jesus Christ. Faithful is God, by whom ye *were* called (ἐκλήθητε) to the communion of His Son Jesus Christ our Lord." In like manner, of their justification, "Of Him are ye in Christ Jesus, who *became* to us (ἐγενήθη) wisdom from God, and righteousness, and sanctification, and redemption." Again, as before in the Epistle to the Romans, "We *received* (ἐλάβομεν) not the spirit of the world, but the Spirit which is of God, that we may know the things which *were* freely given (χαρισθέντα) us of God."¶ And "ministers, through whom ye *believed*"** (ἐπιστεύσατε;) and this act is spoken of as being as much past as the sacrifice of Christ—"Christ, our Passover, *was* sacrificed†† (ἐτύθη) for us;" "know ye not that your body *is* the tem-

* Ver. 3. "hath made me free." E. V. † Ver. 15. "have received." E. V.

‡ Ver. 24. "We are saved by hope." E. V. § Chap. xiii. 11.

|| 1 Cor. i. 5. "are enriched." E. V.

¶ 1 Cor. ii. 12. "have received—are given." E. V.

** iii. 5.

†† v. 7. "is sacrificed." E. V. Such a case as this shows the meaning of the E. V. and that "is sacrificed," is, in its language, equivalent to "has been sacrificed," being, perhaps, a Latinism from "sacrificatus est."

ple of the Holy Ghost, which is in you, which *ye have* of God, and *ye are* not your own, for *ye were bought* (ἡγορεύσθητε) with a price.* “*Wert thou called* as a servant—he that *was called* (κληθείς) as a servant, *is* the Lord’s freeman; likewise also he that *was called* as a freeman, *is* the servant of Christ; *ye were bought* with a price, *become* not servants of men. Let each wherein he *was called*, brethren, therein abide with God.”† And in the same way exactly is the act of Baptism itself spoken of; “for in One Spirit *were* we all baptized (ἐβαπτίσθημεν) into one Body, whether Jews or Greeks, whether bond or free; and *were* all *made to drink* (ἑπορεύσθημεν) into One Spirit.”‡ Lastly,§ “I declare unto you the Gospel, which I *preached* unto you, which also *ye received* (παρελάβετε,) and wherein *ye stand*, by which also *ye are saved*, [or are in a state of salvation,] if *ye hold fast* the word I *preached* unto you, unless *ye believed* (ἠπιστεύσατε) in vain.”

It would be a dry way of handling Holy Scripture, to pursue this examination through every Epistle; and the object is attained when this peculiarity of Scripture language has once been set before our eyes: any one can, with the original text, observe it for himself throughout. Yet may it be worth while to present the results as to those two of St. Paul’s Epistles, which first gave occasion to these remarks, in that they speak of the past “sealing” of Christians: the 2d to the Corinthians, and that to the Ephesians. The instances in that to the Corinthians are also comparatively few, in that that Epistle is more occupied with subjects relating to the subsequent behaviour and relations of his converts; in that to the Ephesians, on the other hand, they are extremely condensed, on account of the fulness wherewith St. Paul sets forth to this spiritual Church the mysteries of the Gospel.

The earliest instance in the Epistle to the Corinthians has already been dwelt upon at large;|| and the Apostle uses the same language, in part, in another place, where in the midst of speaking, in present time, of his then condition, “we who are in this tabernacle *groan*, being burthened, (βαρούμενοι,) not that we *wish* (θέλωμεν) to be unclothed,” &c., he inserts the mention of that act of God, whereby he was qualified thus to “long to be clothed upon, that mortality might be swallowed up of life;” and in so doing he immediately reverts to the past, as speaking of a *past* act; “but He that *wrought us* ¶ (κατεργασάμενος, moulded us,) for this same thing is God, who also *gave*

* vi. 20. “are bought.” E. V.

† vii. 17—24, “hath distributed—hath called;” E. V. and then “is any called—*art* thou called—he that *is* called—*are* bought—*is* called.”

‡ xii. 13. “are baptized;” E. V. “but have been all made.”

§ xv. 1. 2.

|| See p. 111, sqq.

¶ 2 Cor. v. 2—8. “hath wrought us—hath given us.” E. V.

us (*ὁ καὶ δόξ*) the earnest of the Spirit." This having been done, the Apostle reverts to the account of his present state ; " we then, *being confident* (*θαυρόβουτες*.) and knowing that, *being* present in the body, we are absent [are in a state of absence] from the Lord, for we walk [are walking] by faith, not by sight, we are confident, (*θαυροῦμεν*) I say, and choose rather (*εὐδοκῶμεν*),"* &c.

The second passage in the Epistle† furnishes an instance of that accuracy of language, which our modern languages cannot fully preserve, in distinguishing between an act which has taken place once for all, and one which continues, not in its effect only, but in itself, up to the present time ; " Ye are our Epistle, known and read" [in present time] " of all men, *being* made manifest that ye are the Epistle of Christ, which was ministered (*διακονηθεῖσα*) by us, *having been written* (*ἔγγεγραμμένη*) not with ink, but with the Spirit of the Living God." Here the transient act of the Apostle, in bringing them to Christ, and writing His letter, as His servant and scribe as it were, within them, is distinguished from the abiding operation of the Holy Spirit, which continued to engrave in their hearts His holy teaching, now as heretofore. At the end of the same chapter, a course of action continually in progress, (as this also was,) but in that case spoken of without reference to any earlier special date in the Christian life, is expressed in a different way, in present time ; " but we all, with unveiled face, contemplating, as in a glass, the glory of the Lord, *are being transformed* (*μεταμορφούμεθα*) from glory to glory, as by the Spirit of the Lord;" i. e. while the Jews having the veil upon their hearts, could not see through the shadows of the Mosaic law, or " to the end of that dispensation which had an end," Christians, gazing, with unveiled face, as in a mirror, on His glory, caught on their own countenances the reflection of that glory, and ever, as they gazed more intently upon Him, " the Author and Finisher of their faith," that they might receive His impress upon themselves, they " receiving grace for grace," were daily in the course of being transformed from one degree of inward glory to another, or became daily more partakers of His glory.

In the next verse,‡ the Apostle speaking of himself, opposes, in like manner, as cause and effect, God's *first* act of mercy towards him, and his own first renunciation of what was contrary to His will, to his subsequent conduct : he says not simply, " as we have obtained mercy," but " as we *obtained* mercy," (*ἠλεήθημεν*, as we were compassionated, once for all,) " we *faint* not, but we *renounced* (*ἀπειπάμεθα*, bade farewell to) the hidden things of shame, not walking" (*περιπατοῦντες*.) &c. ; and of Christians generally, " for God who *bade* (*εἶπὼν*) light to shine out of darkness, is He who *shone* (*ἔλαμψεν*) in our

* See p. 111. sqq.

† C. iii. 2, 3.

‡ 2 Cor. iv. 1. " have received mercy—have renounced." E. V.

hearts ;”* where God’s first pouring of light into the Christian’s soul is compared to that transient Creative act, whereby He said, “ Let there be light, and there was light.” Of the same kind, lastly, as that passage in which St. Paul spoke of himself as the scribe of Christ, is that wherein he speaks of his present jealousy over the conduct of the Corinthian Church, as the result of his having had the ministry of betrothing that Church to Him. “ *I am jealous*† (ζηλώ) over with you with a godly jealousy ; for I *espoused* (ἡμοσάμην) you to One Husband—but I *fear* lest as the serpent *deceived* (ἐξηπάτησεν) Eve,—For if he who cometh preach another Gospel which we *preached* (ἐκηρύξαμεν) not, or ye *receive* (λαμβάνετε) another Spirit, which ye *received* not (ἐλάβετε,) or another Gospel, which ye *obtained* not (ἐδέξασθε)”—where the first preaching of St. Paul, and their first receiving of the Spirit, are spoken of acts which equally took place once for all ; as afterwards he says, “ being crafty, I *caught*‡ you (ἔλαβον) with guile.”

In the Epistle to the Ephesians, the instances of this mode of speaking lie very close together : to mention them is almost to transcribe the beginning of the Epistle : “ Blessed be God, who *blessed* us (εὐλογήσας) with all spiritual blessings *in* Christ,” [i. e. who by engrafting us *in* Christ, blessed us with all blessing,] “ as He *chos* us *out* (ἐξελέξατο) in Him before the foundation of the world, *having predestinated* us (προορίσας) to the adoption of sons, through Jesus Christ unto Himself, to the praise of the glory of His grace, whereby He *made us acceptable* (ἐχαρίτωσεν) unto Himself in the Beloved, in whom *we have*” [as a present possession,] “ redemption through His Blood, according to the riches of His grace, wherewith he *abounded* (ἐπερίσσευσεν) unto us, *having made known* (γνωρίσας) to us the mystery of His will, according to His own good pleasure, which He *purposed* (προέθετο) in Himself, for the dispensation of the fulness of times, to gather together all things in Christ, in whom we also *were chosen to an inheritance, having been predestinated* (ἐκκληρώθημεν προορισθέντες) according to His purpose, who *worketh* (ἐνεργούντος) all things after the counsel of His will ;” whereupon follows the passage already dwelt upon.¶ And yet in all this exalted description of our Christian privileges, wherein he carries us into the inner shrine of God’s purposes of mercy, and of our election and predestination in Him, all is spoken of as past, except the treasure which we *have* of being redeemed, and His might working and completing all things ; He *did* “ bless,” “ made us acceptable,” “ abounded

* Ver. 6. “ hath shined.” E. V.

† 2 Cor. xi. 2—4.

‡ xii. 16.

¶ Eph. i. 3—11. “ Hath blessed—hath chosen—hath made us accepted—hath abounded—hath purposed—have obtained an inheritance, *being predestinated.*” E. V.

¶ See p. 111. sqq.

toward us," "made known to us the mystery of His will," "chose us to an inheritance," "sealed us" in time past; just as, before time was, He "predestinated," "chose us out to be adopted as sons," "purposed His good pleasure towards us in Christ," or as, in time past, they thus spoken of *had* "heard (*ἀκούσαντες*) the word of truth, the good tidings of salvation; *had believed* in Christ," (*πιστεύσαντες*.)

In this place St. Paul speaks chiefly of God's eternal purpose of mercy, and sets forth, as an effect of this, the *past* realizing of that mercy to them by that act, whereby they "were sealed;" in the next chapter he contrasts that same completed act of mercy with their past disobedience, and with the past meritorious act of His saving Cross, and His Resurrection and Ascension, whereof he maketh His Church, as His Body, to partake. "And you, *being* (*ὄντας*) dead in trespass and sins, in which ye formerly *walked* (*περιπατήσατε*), according to the prince of the power of the air, the spirit who now *worketh* (*ἐνεργῶντος*) in the children of disobedience, among whom we all also *had our conversation* (*ἀνεστράφημεν*) in the lusts of our flesh, and *were* (*ἦμεν*) by nature children of wrath, even as the rest, but God being rich in mercy, through His great love, wherewith He *loved* us (*ἠγάπησεν*), *quicken'd together* with Christ (*συνεζωοποίησε*) us, even when dead in trespasses (by grace *have ye been and are ye saved*, *ἵστε σεσωσμένοι*) and *raised us together*, and *placed us together* with Him in heavenly places *in Christ Jesus*," (i. e. made us partakers of His Life, His Resurrection, His Ascension into Heaven, in that he made us members of Him, who is the Life, and as having life, rose again, and ascended into Heaven, and we were made "*in Him*." The very language (besides the immediate connection of this passage) carries us back to the doctrine of the Epistle to the Romans, wherein we are declared to be made by Baptism partakers of His Resurrection. St. Paul proceeds, "For by grace are ye, and were ye saved through Faith, and that not of yourselves, it is the gift of God, not of works, lest any should boast, for we are His workmanship, *having been created* (*κτισθέντες*) *in Christ Jesus* unto good works, which God before *prepared* (*προητοίμασεν*), that we should walk in them;" i. e. God first re-created us *in Christ* (the very words *in Christ* lead us to Baptism, whereby we were made members of Him) not for any works of our own, but of his own free-grace, that *having been* so *re-created*, we might walk in those works, which He had prepared for us to walk in. "Wherefore, remember," he proceeds, "that ye formerly, Gentiles in the flesh, *were* (*ἦτε*) at that time without Christ; but now *in Christ Jesus*, ye once being afar off, *have been made near*" (*ἐγγεθθητε*.) And then having spoken of the past acts of our redemption, that He *had broken down* the wall of partition, *had destroyed* the law of commandments in ordinances, *had slain* the enmity in His Cross, *had brought the good tidings* of peace (*λύσας, καταργήσας, ἀποκτείνας, εὐαγγελίσαστο*), he says, "Ye then are now—fellow-citizens of the saints,

and of the household of God, *having been built* (ἐποικοδομηθέντες) upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in Whom the whole building *being fitly framed together, groweth* (συναρμολογουμένη αἰξεί) into a holy temple, *in the Lord, in Whom ye are being built up together* (συνοικοδομεῖσθε) for an habitation of God through the Spirit; where there is the same blending, and yet distinction between the former acts of our Lord for us, either in his own Person, or in us, and His continued operation in us, as having thus been made in Him through the Spirit for the fuller indwelling of the Spirit.

It may be useful to point out briefly, in conclusion, that the same is the case with regard to some texts, which are often alleged in a popular way: thus St. Paul says, "I through the law" [not "am dead," but] "*died*" (ἀπέθανον) to the law, that I might live to God. *I have been and am crucified* with Christ (συνεσταύρωμαι,) yet I *live* (ζῶ;) yet not I, but Christ *liveth* (ἔσθι) in me; and what I now live in the flesh, I live by the faith of the Son of God, who *loved* me, and *gave* himself (ἀγαπήσαντος καὶ παραδόχου) for me." The passage remarkably and accurately expresses the *past* act of Christ's love, in giving Himself for him, and St. Paul's *past* act of *dying* to the law, when he was made partaker of the Death of Christ, and "was buried with Him by Baptism into death," (Rom. vi. 3.) and, again, a *past* act when he was "made [partaker of His Cross," (as St. Chrysostom says, "by Baptism,") but this last still continued on, inasmuch as he not only professed the doctrine of the Cross, but bore his Saviour's Cross after Him, and so the old man, having been crucified with Him, remained crucified; and lastly, there is the new and *present* life, which is the result of that death in Baptism: and so he says, strictly and carefully, "I *died*," "I *have been* crucified," yet "I *live*," or rather "Christ liveth in me." And so, at the close of the Epistle,* he distinguishes these two last, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby the world *has been crucified* unto me, and I unto the world," (not assuredly by the mere preaching of the Cross, as if, at the hearing of the preaching of the Cross, he had been persuaded to "crucify himself;," St. Paul says rather, "he had *been* crucified," not by his own power or strength, but in Baptism he had been crucified with his Lord, and so had, by the power given him, remained,) "for in Christ Jesus neither is circumcision any thing, nor uncircumcision, but the new creation;" i. e. it matters not, as he elsewhere says,† whether any one were called, being circumcised or uncircumcised ("for circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God,") these were but outward distinctions, now abolished; and though his own circumcision had been a privilege, it was so no longer;

* Gal. vi. 14, 15.

† 1 Cor. vii. 18, 19.

God forbid that he should glory in it, now that the shadows have been done away by the reality; no! his boast was now his new creation in Christ, whereby the world had been crucified to him, and he to the world. The world was around him, in his sight, but he had no hands to grasp it, nor feet to follow after it; his hands and feet were nailed to his Saviour's Cross; and himself new created and removed into a new creation, looked on it, as we on the toys of our childhood: it belonged to a state of things, from which he had passed away. But here again we have the same two points marked; *past*, though enduring, crucifixion, and *present* life, in a new state of being.

To sum up, then, we have here a remarkable peculiarity, apparent throughout the Divine language, in all the Epistles to which men appeal as setting forth *their* notions of "justification," and "faith;" uniform in its principles, and precise and definite in its application. Whenever the justification of individuals is spoken of, it is expressed that that justification was bestowed upon them in time past, by one act, once for all; it is spoken of as passive on their part, and as complete; "they *were* justified;" and so in like way it is not said, "we *are* freed from sin;" but, "Christ *freed* us,"* "freed me,"† "having *been made* free;"‡ as, before it came to pass, He said, "the Truth *shall* make you free,"§ or as it remains that "the creature" be "freed from the bondage of corruption,"|| at the end of all things. In like way Christians are never said to "*be* called," to "receive a call," as is common in certain modern language, but it is said "God *called* us,"¶ or *hath* "called us,"** "thou, he, ye, *were* called;"†† so much so, that in four places only is the present time used of the "calling" of Christians; and in these four it is a title of God, "He who calleth;"‡‡ just as in the former instance, "He who justifieth." So also Christians are entitled "the called," i. e. from the very force of the word, "those who have been called,"§§ or "the chosen,"||| i. e. "who have been chosen," as Scripture says, again, "God *chose* us,"¶¶ just as it says that "He chose the fathers,"*** or the Apostles as the wit-

* Gal. v. 1. † Rom. viii. 2. ‡ Ib. vi. 18, 22. § John viii. 32, 36.

|| Rom. viii. 21. These are all the cases in which *ελευθερώω* occurs.

¶ *ἐκάλεσεν*, Rom. viii. 30; ix. 24; 1 Thess. iv. 7. 2 Thess. ii. 14. *καλέσας* Gal. i. 6, 15, 2 Tim. i. 9, 1 Pet. i. 15; ii. 9; v. 10, 2 Pet. i. 3.

** *κέκληκεν*, 1 Cor. vii. 15, 17. *οἱ κεκλημένοι* Heb. ix. 15, Rev. xix. 9.

†† *ἐκλήθη, ἐκλήθητε*, 1 Cor. i. 9; vii. 18, 20, 21, 22, 24. Gal. v. 13. Eph. iv. 1, 4. Col. iii. 15. 1 Tim. vi. 12. 1 Pet. ii. 21, iii. 9. *κληθεῖς*, 1 Cor. vii. 22.

‡‡ *τοῦ καλοῦντος*, Rom. ix. 12. Gal. v. 8. 1 Thess. ii. 12. (where a good many important authorities read *καλέσαντος*, which, though a gloss, shows how *καλοῦντος* was understood. See Griesbach, 5, 24. In 1 Thess. ii. 12. the E. V. gives the sense, remarkably enough, "Who *hath* called you.")

§§ *κλητοὶ* Rom. i. 6, 7; viii. 28. 1 Cor. i. 2, 24. Jude 1. Rev. xvii. 14.

||| *ἐκλεκτός, ἐκλεκτοὶ*, Rom. viii. 33; xvi. 13. Col. iii. 12. 2 Tim. ii. 10. Tit. i. 1. 1 Pet. i. 1; ii. 9. 2 John i. 13. Rev. xvii. 14. *συνεκλεκτῆ*, 1 Pet. v. 13.

¶¶ *ἐξέλεξατο*, 1 Cor. i. 27, bis 28. Eph. i. 4. James ii. 5.

*** Acts xiii. 17.

nesses of the Resurrection,* or St. Peter as the first preacher of the Gentiles,† or Matthias‡ to succeed to the place of the traitor Judas. In like way, with regard to our sanctification, the common title of Christians, (as often remarked,) is “saints,” or “holy;” and since this is an abiding quality, it is the more remarkable that Scripture never says, “ye *are* sanctified,” as of something simply present, but “ye *were* sanctified;”§ and they are called strictly, “those who have been sanctified;”¶ and this is, again, the more remarkable, in that, so soon as sanctification is spoken of as a quality in itself, without reference to definite individuals who are sanctified, the present is used, as “The Sanctifier and the sanctified”|| are all of one.” “By one offering hath He perfectly expiated for ever the sanctified,”** i. e. those whom He sanctifies, in the abstract. This same distinction occurred before, as to our justification. So, further, and as connected with this, the “receiving of the Holy Spirit, Which sanctifieth us; it also is spoken of as past.†† Now the modern school have seen the inadequateness of that cold exposition, which explained this by reference to the miraculous gifts which often accompanied the laying on of hands, but they have failed to see, that they have themselves left unexplained the propriety of language, of which this was meant as an explanation; and so, when they paraphrase it in the present,‡‡ they, as well as the others, lose one part of the meaning of the Holy Ghost. The present is used by St. Paul only of another spirit, which was to come from another Gospel, and another Saviour; “For if he who cometh preacheth another Gospel, which we preached not, or ye receive (*λαμβάνετε*) another Gospel, which ye *received* (*ἐλάβετε*) not;”—so connecting the more closely the gift of the Spirit with the first admission into the Gospel, in that he unites the reception of this other spirit with the preaching of another Jesus. In like way, with regard to salvation; in one way it is spoken of as still *future*, in that

* Ib. i. 2.

† xv. 7.

‡ i. 24.

|| 1 Cor. vi. 11. Heb. x. 29. *ἡγιασμένοι ἐσμέν.* Heb. x. 10.§ *ἡγιασμένοι*, Acts xx. 32; xxvi. 18; 1 Cor. i. 2; 2 Tim. ii. 21; Jude 1.

¶ ὁ ἀγιάζων καὶ οἱ ἀγιαζόμενοι (in correspondence with each other.) Heb. ii. 11.

** Heb. x. 14, where there just precedes, verse 10, *ἡγιασμένοι ἐσμέν*, “we have been sanctified,” and there follows, verse 29, “whereby *he* was sanctified.” *ἡγιάσθη.*†† Rom. viii. 15. “ye *received* the Spirit of adoption,” 1 Cor. ii. 12. (so iv. 7. what hast thou which thou *receivedst* not? *ἔλαβες.*) Gal. iii. 2; 1 John ii. 27.‡‡ So e. g. Vorstius on 1 Cor. ii. 12. “The Spirit the faithful only *receive*, i. e. those who *have*, by the grace of God, already, in some degree, *devoted themselves* to Christ, and *received* His Gospel (see John xiv. 15—26.) Wherefore, we must pray God, that He would cleanse our hearts by faith, and so infuse into them the Holy Spirit, that by Him we may be led into all truth.” So on Rom. viii. 15. The error in this, and the like passages, is briefly, that which runs through the whole system, that, neglecting Baptism, he regards Christians as heathen, and that as *to* take place for the first time, which, St. Paul says, *has* taken place.

not all who have been saved once, shall be saved finally, but they only "who endure to the end, the same shall be saved;"* but in the *present*, Holy Scripture speaks of it only as to the act of Baptism; "Baptism saves us,"† and of Christians as "the saved,"‡ (or in a state of salvation,) or of the continuance of our salvation, "whereby also ye are [yet] saved,§ if ye hold fast;" or in the abstract, "if the righteous scarcely *be* saved;"|| but of the act of God it says, "Who saved¶ us," "we *were* saved,"** "have been saved."†† Lastly, all the words which express most closely our union with our Lord, and all which He has wrought out for us, His Cross, His Death, His Burial, His Resurrection, His Life, His Ascension, His sitting at God's right hand, are expressed in this same way, as having taken place in past time, (and, as before said, the language conveying a closeness of union, which our language can hardly come up to,) "we co-died," "were co-crucified," "were co-interred," "were co-implanted in His Death," "God co-raised us with Christ." "He co-vivified us," "He co-seated us in heavenly places in Christ Jesus."‡‡ No words occur expressive of our present union with our Lord, except as derived from these past actions, save those which speak of participation of His sufferings: there is thus expressed only *past* union with Christ, wrought (as the language shews) for us, and continued on in the participation of *present* sufferings, and to be crowned by the participation of His future glory. "The world remains co-crucified with Him to me, and I unto the world;" "if we co-suffer that we may be glorified."§§ "And that I may be found *in Him*, that I may know Him, and the power of His Resurrection, and the fellowship of his sufferings, being conformed to His Death,"||| whereon follows,¶¶¶ "Who shall transform our vile body, con-formed to His glorious body." "Since we died with Christ, we believe that we shall also co-live with Him."*** "It is a faithful saying, for if we co-died, we shall also co-live; if we endure, we shall also co-reign."†††

* Matt. xxiv. 13.

† 1 Pet. iii. 21. σώσει.

‡ οἱ σωζόμενοι, Acts ii. 27; 1 Cor. i. 18; 2 Cor. ii. 15; Rev. xxi. 24.

§ σώζεσθε, 1 Cor. xv. 2.

|| 1 Pet. iv. 13, and Heb. vii. 25. "Wherefore He is able to save," σώσειν.

¶ ἔσωσεν, Tit. iii. 5. σώσαντος, 2 Tim. i. 9.

** ἐσώθημεν, Rom. viii. 24.

†† ἔστε σεσωσμένοι, Eph. ii. 5. 8.

‡‡ συναπεθάνομεν, 2 Tim. ii. 11. συνεσταυρώθη, Rom. vi. 6. συνεσταύρωμα, Gal. ii. 20. συνετάφημεν, Rom. vi. 4. συνταφέντες, Col. ii. 12. σύμφυτοι γεγόναμεν, Rom. vi. 5. συνήγειρε, Eph. ii. 6. συνηγέρθητε, Col. ii. 12; iii. 1. συνεζωοποίησε, Eph. ii. 5. Col. ii. 13. συνεκάθισεν, Eph. ii. 6.

§§ συγκληρονόμοι—εἴπερ συμπάσχομεν, ἵνα καὶ συνδόξασθῶμεν, Rom. viii. 17.

||| Phil. iii. 10. συμμορφόμενος.

¶¶¶ Ib. iv. 21. σύμμορφον.

*** Rom. vi. 8. συζήσομεν.

††† 2 Tim. 11. comp. Rom. vi. 8. The first words are nearly the same.—

This same principle, which has now been shown to apply to the several *words* which express our Christian privileges, was above shown to run through whole Epistles, and long passages in the Epistles: and all who take on them to explain Holy Scripture are bound to give some account of it, and if they depart from it in their own practice, to examine the ground of that departure. A peculiarity so uniform, so extensive, is obviously not to be glossed over, but should be very earnestly weighed by any who would reverence Holy Scripture, and not have its meaning closed to him. To the ancient Church, and those who have followed her teaching, it is exactly what was to have been expected; for since Baptism is the instrument whereby God communicated to us the remission of sins, justification, holiness, life, communion with the Son and with the Father through the Spirit, the earnest of the Spirit, adoption of sons, inheritance of heaven, all which our Lord obtained for us through His Incarnation and precious Blood-shedding, it is obvious that all these gifts, and whatever else is included in the gift of being made a "member of Christ," must be spoken of as having been bestowed upon Christians, once for all, in *past* time at their Baptism. It remains for those who have ceased to regard Baptism as the instrument of conferring these blessings, to account for the Apostle's language upon *their* views.

Instances have been above given, which show what reality this faithful adherence to Scripture gave to the teaching of the Ancient Church; two more may be added, not selected with care, but such as occur: "If we unhesitatingly believe in our heart," says S. Leo,* "what we profess with our mouth, *we were crucified in Christ, we died, we were buried, we also were raised again on that very third day.* Whence the Apostle saith, 'If ye rose again with Christ, seek,' &c." And St. Ambrose,† on St. Paul's words, already dwelt upon, "The Apostle crieth aloud, as ye have heard in the present lesson, 'For whosoever is baptized, is baptized in the death of Christ.' What meaneth, 'in the death?' That as Christ died, so thou also tastedst death; as Christ died to sin, and liveth to God, so thou also diedst by Baptism to the former enticements of sins, and didst rise by the grace of Christ. For the death is, not in the truth of a bodily death, but in the likeness; for when thou art immersed, thou receivest the likeness of death and burial; thou receivest the mysterious efficacy [sacramentum] of His Cross, that Christ hung on the Cross, and His Body was fastened through with nails. *Thou, then, when thou art crucified, cleavest to Christ;*

The latter passage bears a strong likelihood of having been a received saying, and a sort of primitive hymn, as is suggested by Mr. Keble, Primitive Tradition recognized in Holy Scripture, p. 15.

* Serm. II. de Res. Dom. i. c. 3. This vivid sense of the community of Christians with their Lord characterizes his writings.

† De Sacram. l. 2. § 23.

thou cleavest to the nails of our Lord Jesus Christ, that the devil may not be able to take thee away. Let the nail of Christ hold thee, whom the weakness of human nature calls back again."

Such was the teaching of the ancient Church ; so did every thing bind them on to their Lord ; the hours of their daily solemn worship spoke to them, and filled them with thoughts of His being contented to receive the bitter sentence of death for them ; of His being nailed to the Cross, of His nailing our sins with His own Body there ; of His tasting death for our sins and commending His Blessed Spirit into the hands of His heavenly Father ;* their going to rest, of His being laid in the grave for them ; their awakening, of His Resurrection ; and so each weekly fast bound them more closely to their Saviour's Cross, that they should not start from it ; each Lord's Day they rose with Him ; and thus " day unto day uttered speech, and night unto night showed knowledge ;" and as the year flowed on, the Festivals of our Lord did not simply commemorate (in modern phrase) " events which took place 1800 years ago," but showed Him to their purified hearts, as *even then* coming into the world, born, suffering, dying, rising, ascending :† they longed for

* The third, sixth, ninth hours of prayer.

† " The King, the Lord, *Who is about to come*, Come let us worship." Invitat. first Lord's day in Advent. R. " We are looking for our Lord Jesus Christ, Who shall re-form our vile body, con-formed to His glorious body. V. Let us live soberly, and righteously, and holily, in this world, looking for the blessed hope and Coming of the glory of the great God." Ib. R. " Christ, Son of the Living God, have mercy upon us." V. *Thou who art about to come into the world*, have mercy upon us." Ib. " Now is the Lord near ; come let us worship." Invit. from third Lord's day to Advent Eve. " His time is near to come, and His days shall not be prolonged. The Lord will have mercy upon Jacob, and Israel shall be saved." Resp. ib. " Behold the Lord shall come, the Prince of the kings of the earth ; Blessed are they, who are prepared to meet Him." Ant. " When the Son of Man shall come, shall he find faith on the earth ?" " Behold the fulness of time is come, in which God sent His Son into the world." " Ye shall draw waters with joy out of the wells of salvation." " The Lord shall come forth out of His place ; He shall come to save His people." Antiphone, second day in third week. " The Lord Almighty shall come from Zion to save His people." " Turn, O Lord, at the last, and delay not to cometo Thy servants." " The Lord who shall reign shall come from Sion ; Emmanuel is His great Name." " Behold my God, and I will honor Him ; my Father's God, and I will exalt Him." " The Lord is our Lawgiver ; the Lord is our King ; He will come and save us." Fifth day, R. " He Who is coming will come, and will not tarry ; and there shall be no more fear in our borders ; for He is our Saviour. V. He shall subdue all our iniquities, and cast our sins into the depth of the sea ; for He is," &c. Ib. second day. R. " Come to save us, Lord God of Hosts ; V. Show Thy countenance, and we shall be saved." Ib. " Watch ye in mind, for the Lord our God is at hand." Antiph. fifth day. " The Lord is nigh, come let us worship." Antiph. fourth Lord's day. V. " My salvation is near at hand, and my righteousness to be revealed." Ib. " Blow ye the trumpet in Zion, for the day of the Lord is at hand ; He will come to save us. Allel. Allel," " Behold the Desire of all nations shall come, and

His coming, they suffered in His Passion; they rose with Him from the tomb; they followed His ascension; they awaited His return to judge the quick and dead, and to receive them to His kingdom. And so in His Sacraments also, He was with them; He fed them in the Eucharist; He washed away their sins in Baptism: and Baptism was to them Salvation, and the Cross, and the Resurrection, because He opened their eyes to see not only the visible minister, but Himself working invisibly; not only the water, but the Blood; and the Holy Spirit, the third witness, applying the Blood, through the water, to the cleansing of the soul.

ii. 4. "If then ye were raised together with Christ, seek the things above, where Christ sitteth on the right hand of God. Set you affections on the things above, not on the things on the earth. For ye died, and your life hath been hid with Christ in God."—Col. iii. 1.

The comparison of other Scripture, as well as the propriety of speech just explained, leave no question that St. Paul here refers to Baptism. For already in this Epistle he had used the very word,

the house of the Lord shall be filled with glory, Alleluia." "The crooked shall be made straight, and the rough places plain; come, O Lord, and linger not, Alleluia." "The Lord shall come; meet Him, saying, 'Mighty rule, and of His kingdom shall be no end; God, mighty Lord, Prince of peace, Alleluia, Alleluia.'" "Thy Almighty Word, O Lord, shall come forth from the royal seats, Alleluia." Antiphones, *ib.* R. "*Sanctify yourselves to-day, and be ye ready, because on the morrow ye shall see the Majesty of God among you.*" V. To-day ye shall know, that the Lord shall come, and to-morrow ye shall see the Majesty, &c." Christmas Eve. R. "Be still, ye shall see the salvation of the Lord upon you; Judea and Jerusalem, fear not, to-morrow ye shall go forth, *and the Lord shall be with you.*" R. "Sanctify yourselves, sons of Israel, saith the Lord; for to-morrow the Lord shall come down, and take away all diseases from you." V. "To-morrow shall the iniquity of the earth be done away, and the Saviour of the world shall reign over us." "To-morrow shall there be salvation to you, saith the Lord God of Hosts." Ant. *ib.* "*Christ is born to us to-day; come let us worship.*" Ant. Christmas day. R. "To-day the King of heaven deigned to be born of a Virgin, that He might restore lost man to the heavenly kingdoms; the host of Angels rejoices, because eternal salvation has appeared to the human race." The above is a selection only for a single season. Of the same kind are the longer Antiphones of the same season, recognized in our Calendar, beginning, "O Sapientia." So also at other seasons. "In peace I would lay me down and rest in Him." Antiphone in Easter eve. "Alleluia, the stone is rolled away from the door of the tomb, alleluia, alleluia." V. "The Lord is risen from the tomb, alleluia." R. "Who for us hung upon the tree, alleluia." Antiph. Vers. Resp. on Easter day. V. "The Lord has risen indeed, alleluia." R. "And has appeared unto Simon." (*Ib.* and as a salutation in Greek Church.) "Alleluia, Christ our Lord, *ascending* into heaven, come let us worship." Invitatory, Ascension Day. V. "God is gone up with a shout, alleluia. R. And the Lord with the sound of the trump." Vers. and Resp. *ib.* "Christ, Son of the Living God, have mercy upon us, alleluia, alleluia. Christ, Son of God, who *ascendest* above the stars, alleluia, alleluia." Ascension day.

that they "were raised together with Christ in Baptism." And here (as is so frequent in his Epistles) he is beginning to urge upon them a series of Christian duties, entailed upon them by their Christian privileges, which he had set forth to them. These then he begins by an appeal to his past doctrine, "ye were raised together with Christ;" "if then," or (as the word means in this context,) "since then ye were raised together with Christ," live where Christ is, in heaven. The words then are the direct application of the former. St. Paul had also taught the same to the Romans;* nor does the Scripture know of any other way whereby we first became partakers of His Death than by His Baptism. It is then the more remarkable that interpreters should be found, nay, that the common habit of mind of this day should be able to see here, a mere moral exhortation to conformity to Christ, without a suspicion of any allusion to the hidden spring of such action, our union with Him, and the power of His Resurrection, derived into us from Him, through the fount of Baptism. Remarkable is the contrast of the glowing appeal of the ancient Church:—"Strange!† whither hath he uplifted our mind? how hath he filled them with mighty thoughts! It sufficed not to say 'the things above,' nor 'where Christ is,' but he adds, 'sitting at the right hand of God.' And from thence he prepares them not even to see the world—This, he says, is not your life; *your* life is of another sort; he strains already to lift them up thither, and is urgent in showing that they are seated above, and are dead, preparing through both to teach them not to seek the things here: for whether ye are dead, ye ought not to seek: or whether ye are above, ye ought not to seek. Doth Christ not appear? then neither doth your life; it is above in God. What then? when shall we live? When Christ, your life, is manifested, then seek for glory, then for life, then for enjoyment.—'Then shall ye also be manifested,' so then now ye appear not. Behold, how he hath lifted them up to the very heaven. For, as I said, he continually strives, throughout all his Epistles, to show that they *have* the same which Christ hath, and share with Him in all things.—If this life then is not life, but it is hid, we ought to live this life, as being dead.—Whether then we be reviled, or whatever we suffer, let us not be grieved. For this life is not our life; for we are strangers and sojourners; 'for ye died,' he says.

* See above, p. 78. sqq.

† Chrys. ad. loc. Hom. vii. 1. 2. 3. Theodoret thus paraphrases, "*Ye partook* with Christ of the Resurrection. But He is far above all things, seated in the Heavenly places with the Father; imitate then life above. *Ye became* dead to the present life; for ye were co-interred in Baptism with Christ and received the hope of the Resurrection. For this is the meaning of 'Your life hath been hid with Christ in God.' For when He rose, we were all raised; but as yet we see not the result; for the mystery of our Resurrection hath been hidden in Him."

Who so senseless as to buy servants, or costly apparel for a corpse? No one! so then neither let us.—Our first man was buried, buried not in earth but in water; dissolved not by death, but by Him Who dissolved death, and buried him not by the law of nature, but by the command of Authority mightier than nature. For what hath been wrought by nature may be undone; what by His command, not. Nothing is more blessed than this burial, whereat all rejoice, both angels and men, and the Lord of the angels. For this burial there needeth not garments, or coffin, or the like. Would you see a sign thereof! I will show you a pool, wherein one was buried, another rose. The Egyptians were drowned in the Red Sea, and the Israelites arose out of it. And the same thing buries the one, produceth the other. Marvel not that there is both birth and destruction in Baptism. Fire melts and destroys wax, smelts the ore and makes it gold; so here also the power of fire having destroyed the figure of wax, substituted gold. For we were, in truth, of clay, before Baptism, but, after it, now of gold. How so? hear himself say, ‘the first man was of the earth, earthy, the second man heavenly, from heaven.’ There is not so much difference between clay and gold, as between earthly and heavenly.” So also in the Western Church. “If we are the sons of God,” says St. Cyprian,* “if we have *already begun* to be His temples, if, having received the Holy Ghost, we live holily and spiritually, if we have raised our eyes from earth to heaven, if we have lifted up our breast, full of God and Christ to things above and Divine, let us do only things worthy of God and Christ, as the Apostle urges and exhorts, ‘If ye have risen again with Christ, seek,’ &c. We then who have both died and been buried in Baptism, as to the carnal sins of the old man, who have risen together with Christ by a heavenly re-generation, let us both speak and do the things of Christ, as the same Apostle again teacheth and exhorteth, ‘The first man is of the earth, earthy, the second Man from heaven.’ As is the earthy, so are they also who are of the earth; and as is the Heavenly, such are the heavenly. As we have borne the image of the earthy, let us bear also His image, Who is ‘from heaven.’ But we cannot bear the heavenly image, unless we realize the likeness of Christ in that which *we have begun to be*. For this is it, to have changed what thou wast, and begun to be what thou wast not, that thy Divine birth may shine forth in thee, so that a Divine life may correspond to a Divine Father, and through the honor and praise of thy life, God in man may be glorified.” And St. Ambrose,† “Lastly, what hast thou to do with the earth, *who didst rise with Christ*? Seek those things which are above, where Christ is; set your affections on the things above, not on those on

* De Zelo et Livore, p. 259, 60. ed. St. Maur.

† In Ps. cxviii. § 37.

the earth. We died to the earth; we hid our life with Christ in our God; now, not we live, but Christ liveth in us. Why return we again to earthly things?"

And so, when St. Paul continues, (ver. 9—11.)—

"Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on [or been clothed with] the new man, which is renewed after the image of Him Who created Him, where there is neither Jew nor Greek; circumcision nor uncircumcision; barbarian, Scythian; bond nor free; but Christ is all and in all;"

the modern interpretation finds a description of "conversion* contained in these two parts—the putting off of the old, and the putting on of the new man, whereof the former comprises the acknowledgement, hatred of, and fleeing from sin, the latter the earnest seeking after righteousness;" and "the image of God or Christ, peculiar to saints, consists in righteousness and true holiness, whereby we *in a manner* express the character of God our Father and Saviour;" or having "put off the old and put on the new man," means "having solemnly professed to do the one, and declared it as your resolution to do the other, or to put on all the branches of that contrary temper and disposition which constitute the Christian character:"† and "Christ being all and in all," signifies that "Christ alone, received in true faith, in this respect supplies every thing," according to the common meaning of the term, "to be all in all to one;"‡ or "Christ" means "the spiritual righteousness of Christ,"§ or the "new man, or image of Christ," or (in the downward course of such expositions,) that "our restoration to the Divine image is all in all."|| True, as far as it goes, but remarkable in this, that as they lose sight of Baptism, to which the correspondence with the like language to the Galatians should have guided them, they lose also the reality and depth of Christ's gifts. The ancient Church, which saw that this stripping off the old man, and putting on the new, took place through "all-holy Baptism,"¶ saw also not only that Christ is "all in all" to us, but His indwelling *in us*. "Behold a third excellence of this new

* Vorst, ad loc.

† Doddridge, ad loc.

‡ Vorst adds, in explanation, "CHRISTUS—quod dici solet, *utramque paginam facit*;" Calvin, "CHRISTUS solus *proram et puppim* (ut aiunt) principium et finem tenet."

§ Calv. ad loc.

|| Mr. Simeon, Horæ Homil. ad loc. "It seems that to interpret the word 'Christ' as meaning the image of Christ, or the New Man, is to take a great and almost an unwarrantable liberty with Scripture. Nevertheless, if we compare some other passages with the text, we shall find that we are fully authorized to put this construction upon it. The meaning then is simply this: we *should* be daily putting off our old and corrupt nature, and be putting on a new and holy nature; because nothing else will be at all regarded by God."

¶ Theodoret ad loc.

man," says St. Chrysostom,* "that no distinction of race, or dignity, or ancestry, enters here; and he who hath none of these outward things needeth them not. For all these are outward things, circumcision or uncircumcision; slave, free; Greek, i. e. proselyte or Jew, by birth. If you only have Him, you will obtain the same as those who have them; 'but Christ is all and *in* all, i. e. Christ will be all things to you, both dignity and race; and *He, One and the Same in you all*; i. e. not all in all to us by any outward relation, but because dwelling *in* all. St. Paul says not only "all in all," but (which this interpretation overlooks,) "Christ is all things, *and* in all;" He is all things, and in all His members; as the Father is all in all, being One God with Him. It was not again, "righteousness and true holiness"† alone, that we have put on, but as St. Ambrose‡ says, "Christ Himself;" "We have then put on Christ, as also it is elsewhere said, (Gal iii. 27.) 'Ye have put on Christ.'" And thus "the renewal after the image of Him Who created us," is not simply "a new and spiritual nature, obtained through faith in Christ,"§ wrought, as it were, from without, nor "a conformity or likeness with God,"||—these speak of the results, not of the cause—nor simply a re-creation, as Adam was created by the will of God—it is more than all these; it is a re-creation within, it is the restoration of the image of God, in that we are *in* Him, Who is "the Image of the invisible God;" it is His Image, in Whom we are, and Who is in us, developing Itself, absorbing and converting into Itself, though imperfectly in this life, all which is other than It, and making us an image of God, not by virtue only of "a rectitude and purity, whereby we are consecrated to God,"|| but by virtue of that community with our Lord, which we have through His Incarnation, and His consequent interchange with man; He "taking our human nature into God,"¶ and imparting the Divine** to man.

Thus St. Hilary, having shown that the subjection of the Son, spoken of by St. Paul, that "God might be all in all," implied not an inferiority of the Son, but the complete glorification of the Man Christ Jesus, in that, as†† we are subjected to Christ, by becoming partakers of that glory wherein He reigns in the Body, so Christ to God, through the perfect communication of the Divine glory to His human nature, thus concludes,‡‡ "This 'subjection' then is *our* gain,

* Ad loc.

† Vorst Loci Comm. ad loc.

‡ In Ps. cxviii. 17.

§ Vorst. Schol. ad loc. and "This creation is *nothing else* than the spiritual re-formation of men *through the preaching of the word*, and the efficacy of the Holy Ghost, whereby we are gradually more and more renewed after the image of Christ, so that we are not undeservedly called new creatures, or new men."—Loc. Comm. ib.

|| Calv. ad Eph. iv. 24.

¶ Athan. Creed.

** 2 Pet. i. 4.

†† De Trin. l. xi. c. 36.

‡‡ Jb. c. 49.

our advance, in that we are made conformed to the glory of the Body* of God. But the Only Begotten, God, although He be also born as man, yet is He 'all in all,' no otherwise than as God. For that subjection of the Body, whereby what He hath of the flesh is absorbed into the nature of spirit, will cause Him to be, as God, 'all in all,' Who besides God is also man; but that our Man† is advancing thereto. But we shall advance toward a glory conformable to that of our Man, and having been renewed to the knowledge of God, shall be re-formed after the Image of the Creator according to that of the Apostle, 'Being stripped of the old man with his deeds, and clothed with the new man, who is renewed to the knowledge of God, after the Image of Him Who created him. Man, therefore, hath his consummation as the image of God. For having been made 'conformed to the glory of the Body of' God, he passes forth into the Image of the Creator, according to that type which was ordained in the first man. And after sin and the old man, having been made a new man for the knowledge of God, he attains the perfection of what he has been made, acknowledging his God, and thereby His image; and through reverential worship advancing to eternity, and through eternity to remain the image of His Creator." Of a truth the ancient Catholic system, ever contemplating the Redeemer, not only as the Saviour of sinners, but as "Very God, of Very God, Who for us men, and for our salvation, was Incarnate of the Holy Ghost," possessed an awful intensity of Divine truth, which the modern, ever contemplating man and his sins, and groping amid the defilements of his fallen nature, has lost all power of beholding, and could scarcely bear to look on, or contemplate reverentially, being but so partially conformed to that ineffable Glory, the means of Whose communication to us, the Sacraments of our Lord, it so shrinks from confessing.

St. Ambrose gives the same exposition :‡ and it may be useful to see, in this instance also, how this more literal interpretation of Holy Scripture, besides removing a difficulty, illustrates the co-equality of the Persons of the Ever-Blessed Trinity. "But since the Father, and Son, and Holy Spirit, are of one Nature, the father will not be subjected to Himself. And, therefore, the Son will not be subjected in that, wherein He is One with the Father, lest through the Unity of the Godhead, the Father also should seem to be subjected to the Son. As then in the Cross, not the fulness of Godhead, but our weakness was made subject, so hereafter also shall the Son be subjected to the Father, in the participation of our nature, so that the enticements of the flesh being made subject, riches, ambition, plea-

* Phil. iii. 21.

† "The human nature taken by Christ."—Bened. note.

‡ De Fide. L. 5. c. 14. § 175—177.

sure, should no longer be loved, but God be all to us, if, as far as we are capable, we live in all things after His Image and likeness. The benefit then passed from the individual to the whole; because in His own flesh he subdued the nature of all human flesh. And, therefore, according to the Apostle, 'As we have borne the image of this earthly, let us bear the image of this heavenly.' And that you may know that where he says, 'that God may be all, and in all,' he does not separate Christ also from God the Father, himself says to the Colossians, 'where is neither male and female, Jew and Greek, Barbarian and Scythian, bond and free, but Christ is all, and in all.' So then, when he says to the Corinthians, 'that God may be all, and in all,' he comprehendeth also the unity and equality of Christ with God the Father, since neither is the Son separate from the Father. And, in like manner as the Father is all and in all, *so also doth Christ also work all in all.* If then Christ also worketh all in all, it was not in the majesty of the Godhead, but in us that He was subjected." And in another place he shows that the co-equality of the Holy Ghost is also herein involved, "For* neither did he make any difference of power or virtue, when he said, 'there are diversities of graces, but the same spirit: and diversities of ministrations, but the same Lord; and diversities of operations, but the same God who worketh all in all.' For the Son worketh all and in all, as you have elsewhere, that Christ is all and in all." And the Holy Spirit worketh, because 'all things worketh one and the same Spirit, dividing to each as He wills.' There then is no difference of operations, no distinction, when, whether in the Father, or the Son, or the Holy Spirit, there is the fulness of Virtue, inferior to none."

In like way S. Gregory of Nazianzum,† "But God will be 'all in all' at the time of the restitution,—not the father, the Son being wholly resolved into Him, as a brand snatched for a time, and then kindled in a great burning pile—but God wholly, when we no longer shall be many, as now in our emotions and passions, bearing about in us nothing at all, or very little of God, but wholly Deiform, capacious of God wholly and alone. For this is the consummation, whereto we are hastening. And Paul himself attests this, for what he says undefinedly of God, he elsewhere clearly defines of Christ, saying, 'where there is neither Jew nor Greek, but Christ is all and in all.'"

ii. 5 "Having then (ἐχούτες) freedom to enter into the holiest through the Blood of Christ, by a new and living way, which He hath consecrated for us, through the veil, that is, his flesh, and having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, *having had our hearts sprinkled (ἐβράντισμένοι)* from an evil conscience, and the body *washed (λελουμένοι)* with pure water."—Heb. x. 19—22.

* Expos. Evang. sec. Luc. Prolog. § 5. † Orat. 30. Theol. 4. c. 6.

St. Paul has been contrasting at length the realities of the Gospel with the shadows of the law; "he had shown," says St. Chrysostom,* "the utter difference between High Priest, and sacrifices, and tabernacle, and promise, the one being temporal, the other eternal; the one ready to vanish away, the other abiding; the one weak, the other perfect; the one types, the other the truths;—the one new, and having remission of sins, the other having nothing such; the one made with hands, the other made without hands; the one having the blood of goats, the other of the Lord; the one a priest standing, the other sitting. All these things being inferior in the one, superior in the other, therefore he says, 'having then freedom.'" In this close contrast then of realities and figures, it is plainly required to look for some corresponding reality to the "sprinklings," and "ablutions" of the law, which St. Paul says Christians *had* received; and this reality plainly had an outward part, since he says, their "bodies had been washed with pure water," and an inward, in that their "hearts had been sprinkled from an evil conscience." This "sprinkling" also, and "washing," had taken place in time past, although their effects endured; they "had been washed," "had been sprinkled."† Holy Baptism could then hardly be more plainly pointed out, as the reality corresponding to these temporary figures, as giving us access to our Holy of Holies, into which nothing profane or defiled may enter: and the relation between the law and the Gospel is thus preserved, in that the law by its "divers washings," continually shadowed forth the purity necessary for the worshipper of the Holy God; the Gospel gives it; and as the One Sacrifice was portrayed in the many sacrifices, "which could never make the comers thereunto perfect;" so the one application of that Sacrifice through the "one Baptism for the remission of sins," by the many baptisms or washings, which taught the Jew to long earnestly to be "washed thoroughly from his wickedness, and cleansed from his sins." It might seem also that the two modes of administering Baptism, sprinkling and immersion, were here authorized. The letter also of Scripture is, in this way, carefully regarded, no other exposition accounting for the mention of the washing of the body at all,‡ or for St. Paul's

* Ad loc.

† Neglecting this, and supposing St. Paul to speak of the *present* time, Ribera argues that Baptism could not be meant, "because the Hebrew Christians had been *already* baptized," and so he admits that, had his view been true, the present would have been used, and that the past, which is used, would apply to Baptism.

‡ "I agree not with those who, confessing that the Apostle alludes to water of expiation or purification, understand a mystical or spiritual water" [an expression of Zuingli, see note P. ad loc.] "of which David says, 'thou shalt wash me, and I shall be whiter than snow.' But these acute persons do not see that David does not even name the body; but Paul speaks not only of an evil conscience, but also of the body, to which that mystical [metaphorical] water

referring to a past washing. Were inward purification, without the intervention of any outward means, alone intended, the mention of the body at all is unaccounted for.* Accordingly Christian Antiquity† saw undoubtingly that St. Paul did here speak of our Baptism. "They," paraphrases St. Chrysostom, "were sprinkled as to the body, we as to the conscience; so that now also we may be sprinkled, but by the very Virtue and Power itself; 'and having had our bodies washed with pure water;' he here speaks of the bath, *which is a cleanser not [as among the Jews] of the bodies but of the soul.*" He hath "placed these things again as parallels," says Theodoret, "for they used 'sprinklings,' in the law also, and washed the body continually. But they who live after the new covenant, are purified as to the soul by all-holy Baptism, and make the conscience free from its former stains. He calls Divine Baptism then 'sprinkling' and 'pure water,' but 'the confession of our hope' belief in the good things to come."

It was then, as having been hallowed by Baptism, (and that, as connected with the Incarnation of our Lord, "through the veil, that is to say, His Flesh,") that St. Paul taught, that we might venture to draw near towards those heavens, where our ascended Lord now is, and which he had "opened to all believers." He had consecrated the way by entering thither first Himself, and we have access thither through the veil, or the participation of His Flesh; but the opening of the way did not at once enable us to follow: our nature was atoned for, our nature had been raised from the dead, had been sanctified, but not we ourselves; for us then it was further necessary that we

does not belong; and the Apostle's words, 'The heart sprinkled from an evil conscience,' sufficiently explain the *power* of that spiritual and mystical water, and so, when he adds, 'and having had the body washed with pure water,' he indicates something else, or rather explains what he had said, as though indicating, that the spiritual water, whereby the conscience is sprinkled, is united with corporeal water, wherewith the body is sprinkled, as is the case in Baptism."—Justinian, ad loc.

* Piscator, accordingly, in paraphrasing the passage, omits all mention of this clause, "As they who, of old, were about to approach the outward [!] worship of God, washed the body with pure water, out of the laver placed for this end before the tabernacle, so, that the faithful may rightly approach to the spiritual worship of God, they must have their hearts washed by the Blood of Christ, i. e. that they may have remission of sins by His Blood." (Ad loc.) But St. Paul says not, that Christians have had their souls washed as *the Jews* had *their* bodies, which this explanation would require, but that Christians might approach to their Holy of Holies, having had their bodies washed. Pareus admits the allusion to Baptism, but as "a symbol" only, i. e. when St. Paul speaks of our having realities, he says, we have the shadows.

† "'Pure water,' the water of Baptism; for of it, Chrysostom, Theodoret, Theophylact, (Ecumenius, Ambrose, explain this passage; it 'so toucheth the body,' as, in Augustine's words, 'to wash the heart.'—There is then no reason to depart from the common sentiment of the Fathers." Justinian, ad loc. Calvin admits "most understand this of Baptism." Ad loc.

should be individually made partakers of that cleansing, and this St. Paul says had been done for them; their hearts *had been* cleansed from an evil conscience, as their bodies cleansed by pure water. Baptism had joined them on to Christ, and made them partakers of His holiness, and fitted them to appear before Him. And thus cleansed, they were to remain clean (“with a true heart,”) and draw near with faith in Him, looking upon Him their High Priest. It is characteristic that the ancient interpretation, recognizing herein our Lord’s Sacrament, taught men to look to their Lord, and what He had done for them, modern, which sees not the sacrament to look to themselves.* “He of necessity added,” says Theodoret,† “‘in full assurance of faith,’ since all are invisible, the Holy of Holies, and the Sacrifice, and the High Priest, and are contemplated by faith alone. The meaning then is this, since the things of grace have been shown to be far greater than those of the law, and heaven has been opened to us, and the way is comely, and our Lord Christ first trod it, let us draw near with a sincere affection, believing these things to be so, and casting all doubting out of the soul. For this he calls a full assurance.” And after the passage already quoted,‡ “‘This he subjoins, ‘for faithful is He who promised.’ True is He, Who gave the promise. *From the quality of the Person he shows the firmness of the promise.*” So the ancients; but the moderns:§ “‘full assurance of faith,’ i. e. a filial confidence, and *certain persuasion of the fatherly favor of God towards us.* And this faith, or confidence, he explains by setting forth of its producing cause, that *through faith* our hearts are sprinkled by the blood of Christ, and so washed and cleansed from an evil conscience, that we are no more *conscious to ourselves* of sins.” The ancient Church looked “with a full and sound|| faith,” careful to believe all which God had revealed, and to lose nothing of the objects of faith: the modern school looks to that which is unrevealed, “*a certain persuasion of God’s fatherly favor to us.*”

iii. The chief doctrinal texts concerning Baptism have naturally been considered under the former heads; it remains to point out as to other places in Holy Scripture, in which there is mention of, or allusion to, this Sacrament, how much higher dignity is thereby ascribed, or implied to belong to it, or how much more essential an office it holds in God’s way of justifying man; or how much more large a place it occupies in His hints and notices of His mercies towards us, than most, who in these days most highly esteem of it, are probably accustomed to think. This shall be done by (1) re-

* See Mr. Newman on Justification, Lec. 13. On preaching the gospel; and Sermons, vol. ii. Serm. 15. “Self-contemplation.”

† Ad loc.

‡ P. 185.

§ Piscator, ad loc.

|| Chrys. ad loc.

viewing some few texts in which Baptism seems to be *incidentally* mentioned; (2) the mode in which Scripture history speaks of it, when actually conferred upon individuals. (3) Indications of its dignity, arising from circumstances connected with our blessed Saviour's Person, or prophetic declarations or types of Baptism recognized by Scripture, by the ancient Church, or, as derived from it, by our own.

iii. 1. *Incidental mention of Baptism.*

a) "Husbands, love your wives, as Christ also loved the Church, and gave Himself for it; that He might sanctify it, having cleansed it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that he should be holy and without blemish."—Eph. v. 25-27.

This text is in many ways very remarkable. It occurs in the practical portion of the Epistle, where St. Paul is giving plain precepts, as it would seem, on the duties of wives and husbands, children and parents, servants and masters; and to these, in the corresponding part of the Epistle to the Colossians, he confines himself; to the Ephesians,—as being a Church, it appears, in the most spiritual state of any to whom he wrote,—he gives hints of mysteries, which cannot be exhausted,* bearing upon, and deepening the character of one of those duties; with which again he binds up the Sacrament of Baptism. And as it is consequently a melancholy mark of our times, that a portion of "the world" has already begun to shrink from this comparison between the relations of marriage, and those of Christ to His Church, so it is, undoubtedly, not unconnected with it, but a part of the same state of feeling, which depreciates Baptism, thus connected by St. Paul with it. And in the one case, we can feel that it is a degradation of our moral and religious tone, which makes men thus start at having a relation, about which their

* "Because all mysteries are not equal, but one greater, another less, therefore he now saith, 'this is a great mystery;' at the same time it is expressive of his humility that he subjoins, 'but I speak it of Christ and the Church.' Gregory of Nazianzum, a man very eloquent, and especially learned in the Scriptures, in treating of this place with me, used to say, 'See how great the mystery of this section, that the Apostle interpreting it with reference to Christ and the Church, does not say that he had expressed himself, as the dignity of the citation called for; but in a manner said, 'I know that this place is full of unspeakable mysteries, and requires a Divine mind to interpret it; but I, according to the finiteness of my perception, think it is to be understood of Christ and the Church; not that any thing is greater than Christ and the Church, but that all which is said of Adam and Eve can, with difficulty only, be interpreted of Christ and the Church.'" Jer. ad Eph. v. 32. "But let us, following the Apostolic authority, who professed that it was a great mystery, but that he understood it of Christ and the Church, leave this place as it is untouched."—Hil. in Matt. c. 19. § 2.

notions are so earthly, and irreverent, and common-place, brought into close connection with the very Person of our own Lord, as the God and Saviour of the Church. They start from it rightly, and by a moral instinct; only, would that instead of lowering the teaching of Holy Scripture to their own standard, or in any other way "hating the light," men would but once lay to heart, how different should be the whole tone, wherewith marriage should be spoken of, thought of, encompassed, realized, lived in, if it is in any way to furnish a type of the relation of Christ to His Church. How should it be a type of that relation, when all our language concerning it is unspiritual, hovers around this earth, and the things and forms of earth, and what would fain speak of it in the purest and most elevated way, is, strictly speaking, the language of idolatry? But since this is so as to "the mystery," is it likely to be otherwise as to "the Sacrament?" when men are profane about the less, are they likely to be able to appreciate the greater; if they understand not earthly things, and their relation to heavenly, how should they understand the heavenly things themselves? Man cannot be, thus, two distinct selves; he cannot be at one time, and on one subject, carnal, and upon another, spiritual: at one while "of this world," at another, "not of this world;" at one while, with "the beasts that perish," at another, in "the third heaven;" at one while, speaking "idle words," and then hoping to "hear unspeakable words, which it is not lawful for a man to utter;" ordinarily, common-place, and then, at will, exalted and spiritual; or else it will be a fictitious and perverted elevation, like his who would "set his throne among the stars, and would be like the Most High;" an elevation produced by the inflation of human vanity, not the lifting up of the spirit, upborne by the Spirit of God. Man's tone of mind upon each several subject is the result of that with which he has approached or engaged in every other. Not only in confirmed cases, as of a buffoon or a jester, who cannot, when he would, be serious, but in each shade, between the common-place product of a self-indulgent age, and him who, for and with His Lord, "died daily," is that saying verified, "the natural man receiveth not the things of the Spirit of God, neither *can* he perceive them, because they are spiritually discerned." All see and receive in their several degrees; "the pure in heart shall see God;" and in proportion to the purity of each, shall each see more of that which none can see fully, but He who seeth infinitely, God Himself, within Himself, Father, Son, and Holy Ghost. It is not then incidental, or lightly to be passed over, that this age, at best, shrinks from Scripture language as to these outskirts, so to say, of the real Divine Sacraments, which the ancient Church following the Apostle, called "mysteries."* An

* The title "mystery" in this place is generally referred by the Fathers to the words of Genesis immediately preceding, "Therefore a man shall leave his

age which finds no mystery, and nothing Divine in that which Scripture has declared to be so, and has shown to bear the image of our Lord, must by a moral necessity find nothing but "carnal ordinances" in life-giving Sacraments.

Further, as elsewhere, in addressing a Church as composed of individuals, the Apostle uniformly spoke to them, in terms the most unlimited, as having been universally made partakers of the benefits conferred through Baptism, so here, where he delivers the doctrine generally, he speaks of those benefits as bestowed upon the Church, and through and in her derived to her several members. It is "the Church" which our Lord "loved;" the Church, for which "He gave Himself;" the Church which He "cleansed," by the "washing of the water by the word," that he might afterwards "sanctify her," and so "present her to Himself holy and without blemish;" the Church which He "feedeth and cherisheth," while yet a wayfarer here, "given her" (as the ancient Church here saw the allusion of her privileges) "giving her His own Body and Blood."* And yet he so speaks of the whole Church, that it has been doubted whether he be speaking of her purity in her militant, and not rather in her triumphant state; † but at all events, to whatever period belongs that

father and mother, and cleave unto his wife, and they two shall be one flesh;" and St. Augustine (in Joh. Tract. 9. § 10) expressly says, that St Paul added these words, "but I say it as to CHRIST and His Church," to show that the "mystery," was not exhausted in human marriage; rather that the words had a greater depth of mysterious meaning, which he applied to Christ and His Church. (See S. Greg. of Naz. above, p. 188, note.) So then the words belong to human marriage as a type; but as to the antitype they designate that which marriage also designates, the relation of Christ to His Church. Marriage then is a mystery, as shadowing out that Union, and having been, in the first instance, a hidden prophecy of it, and now being an image and reflection of it. Theophylact concisely expresses the sense of the Fathers. "The blessed Moses mysteriously conveyed a great and wonderous thing; for in truth it is a mystery that one should leave those who begat him, who endured hardship for him, who did him good, and cleave to one whom he had never seen, nor had been a benefactress. Truly a great mystery; meanwhile 'by me this is referred,' he says, 'to Christ,' as having been spoken prophetically of Him. For He also left His Father, not by any local removal, but by condescending to take flesh, and He came to the bride, before wholly ignorant of Him, and became One Spirit with her. For he that 'cleaveth unto the Lord is one Spirit.' How then is marriage blamed, when Paul sets it forth as a pattern of the mystery of Christ, and calls it a mystery." Marriage is a mystery as portraying the union of the Church with Christ; is not a sacrament, as not conveying it.

* Theodoret ad loc. so Chrys. ad loc. "how are we of His Flesh? ye know as many of you as partake of the mysteries;" and Jerome ad loc. "cœlesti saginans pane et Christi sanguine irrigans."

† Justinian quotes St. Jerome on Jerem. xxxi. end; Augustine de perf. just. c. 15. [and so elsewhere] as interpreting the words of the Church triumphant; the Apost. Const. 2. 61., Chrysost. ad loc., Jerome (!), and the 6th Council

ulterior purity, he speaks of her, as *having been* wholly cleansed, "*having cleansed her, that He might sanctify her,*" (ἁγίαση, καθάριας.) The end of the cleansing was, that she might abide sanctified, spotless, unblemished; but He had, (it is spoken of as an actual past fact,) wholly cleansed her once, and, accordingly, all her members. And thus we have the two doctrines combined, first, that it is through the Church that individuals have their cleansing;* secondly, that they were all cleansed once, because she was wholly cleansed.

Again, this washing is absolutely essential to her cleansing, and so on to her sanctification, her spotlessness, her being presented to Him by Himself in glory. Such is the order of his dealings; He lays the "washing with water," as the foundation of all his other goodness, does not pass by His own institutions, does not anticipate sanctification, and annex Baptism as an outward seal of what He had before given, but on the contrary, bestows Baptism as the earnest of the future continued sanctification "He *had cleansed* her with the washing of water, that He *might sanctify* her."

Then also, Baptism, it appears, is not the work of the human agent, through whom it is conferred, as men now speak of it, as though it were a human rite, because, outwardly on the body, administered by man. In one sense, indeed, the Apostles, or their successors, baptize, because He gave them the commission to "baptize all nations;" but then also He who promised, "Lo, I am with you always, even to the end of the world," accompanies their act, and is, in reality and truth, the only Baptizer. It is His Baptism, not theirs; they baptize as the servants, He, as the Lord; they with water, He "with the Holy Ghost, and with fire;" they touch the body, He applies it to the soul; they visibly, He invisibly; they in obedience to Him, He accepts the obedience of His Church, and "cleanseth" each new member, which she presents unto Him, "with the washing of water by the word." "It is He who cleanseth." And this amid the imperfections of His ministers is our comfort, that our Baptism, though "by man," is not "of man;" that to whomsoever

of Toledo, as understanding the Church militant; and so apparently Theodoret, to judge from his words, "and to remove her *old decayed state*" τὸ παλαιὸν αὐτῆς ἀποξύσαι γῆρας) which are especially used of Baptism.

* "If regeneration is in the washing, i. e. in Baptism, how can heresy, not being the bride of Christ, bear children to God through Christ? For it is the Church alone, which, conjoined and united to Christ, spritually bears sons, the same Apostle again saying, 'Christ loved the Church, and gave Himself for her, that He might sanctify her, cleansing her with the washing of water.' If she then be the beloved and the bride, which alone is sanctified by Christ, and alone is cleansed by His washing, it is manifest that heresy, which is not the bride of Christ, can neither be cleansed nor sanctified by His washing, nor can bear sons to God."—Cyprian, Ep. 74. p. 140. ed. St. Maur, comp. Ep. 76. p. 152.

He may have committed the ministry of His Sacrament, Himself retaineth and sendeth forth its Power. "Baptism," says St. Augustine* often in the Donatist controversy, "Baptism in the Name of the Father, and the Son, and the Holy Spirit, hath Christ for its Author, not any man; and Christ is the Truth, not any man." "Upon whom thou seest the Spirit descending like a dove, and abiding upon Him, He it is who baptizeth with the Holy Ghost.' He saith not 'He is the Lord;' He saith not 'He is the Christ;' He saith not 'He is God;' He saith not 'He is Jesus;' He saith not 'it is He who was born of the Virgin Mary, after thee, and before thee;' He saith not this, for this John already knew. But what knew he not? That the Lord Himself would hold and retain so wholly the power of Baptism, (whether present on earth, or in Body absent in heaven, and present in Majesty,) that Paul should not say, 'my Baptism,' nor Peter, 'my Baptism.' See then, observe the words of the Apostles. No one of them has said, 'my Baptism.' Although they had all one Gospel, yet you find that they said, 'my Gospel;' but that they said, 'my Baptism,' you find not." "So then,‡ we find it said by the Apostles, as well 'my glory,' (though indeed 'in the Lord,') and 'my ministry,' and 'my skill,' and 'my Gospel,'§ (although indeed imparted and given by the Lord;) but 'my Baptism,' none of them hath ever said. For the 'glory' of all is not equal, nor do all 'minister' equally, nor are all gifted with equal 'skill,' and, in 'preaching the Gospel,' one worketh better than another, and so one may be said to be better taught than another in the saving doctrine itself: but one cannot be said to be more baptized than another, whether he be baptized by a greater or by a less." "The Baptism,|| which Peter gave, was not Peter's but Christ's; and that which Paul gave, was not Paul's but Christ's; and that which they gave, who in the Apostle's time announced Christ not purely, but out of envy, was not theirs but Christ's; and that which they gave, who in Cyprian's time, seized on lands by fraud, increased their gains by manifold usuries, was not theirs but Christ's. And because it was Christ's, therefore, though given through persons unequal, yet it equally profited those to whom it was given." "Let¶ not any one be alarmed that they [the Donatists] are wont to say, that then is it the true Baptism of Christ, when given by a righteous man, whereas the whole world holds that most evident and evangelic truth, in that John says, 'He who sent me to baptize with water, said unto me, 'Upon whom thou seest the Spirit descending—He it is who baptizeth

* C. litt. Petil. L. 2. § 57.

† In Joh. Ev. Tract. 5. § 9.

‡ De Bapt. c. Donatist. L. 5. c. 14.

§ 1 Thess. ii. 20. Rom. xi. 13. Eph. iii. 4. 2 Tim. ii. 8.

|| Ep. 93. ad Vincent. Donat. § 47.

¶ Ep. 89. [al. 167.] ad Festum, § 5.

with the Holy Ghost.' Whence the Church, freed from all anxiety, placeth not her hope in man, lest she should fall into that sentence, 'Cursed is every one who putteth his hope in man,' but putteth her hope in Christ, who in such wise, 'took the form of a servant,' as not to lose 'the Form of God,' of whom it is said, 'He it is who baptizeth.'" "Since,* then, John had received a Baptism, properly entitled 'the Baptism of John,' but the Lord Jesus Christ would not give His Baptism to another,—not that no one was to baptize with the Baptism of the Lord, but that it should always be the Lord Himself who baptized,—it was so, that the Lord baptized through ministers, ['Howbeit Jesus himself baptized not, but His disciples,'] i. e. *that those whom the ministers of the Lord should afterwards baptize, the Lord should baptize, not they.* For it is one thing to baptize, as a minister, another to baptize with power. For the Baptism takes its nature from him, in whose power it is given, not from him, through whose ministry. 'The Baptism of John,' was such as John; a righteous Baptism as of one righteous, yet a man; but of such a man as had received of the Lord that grace, and so great grace, as to be held worthy to go before the Judge, and point to Him, and fulfil the words of that prophecy, 'The voice of one crying in the wilderness, Prepare the way of the Lord.' But the Baptism of the Lord is such as the Lord: therefore the Baptism of the Lord is Divine, because the Lord is God. The Lord Jesus Christ could, had He so pleased, have given the 'power' to any of His servants, to confer Baptism, as it were, in His stead, and transfer from Himself the power of baptizing, and deposit it with His servant, and give to the Baptism so transferred to His servant the same efficacy, as had the Baptism given by the Lord. This He therefore would not do, that the hope of the baptized might rest in Him, by whom they acknowledged themselves to be baptized. He would not have the servant put his hope in a servant." And with reference to our passage, † "That baptism alone, which John gave, was called the Baptism of John. That great man received this as the chief office of his dispensation, that the precursory sacrament of the bath should be called his also, by whom it was administered; but the Baptism in which the disciples ministered, was never said to be any of theirs, that it might be understood to be His, of whom it is said, 'Christ loved the Church, and gave Himself for it, that He might sanctify it, cleansing it with the washing of water in the word.'" Thus much may the rather be said, because the Donatist heresy (being, like all others, a corrupt tendency of our nature) re-appears in different forms, its peculiar feature being to look to the servant, and not to the Lord; to man's comparative or reputed sanctity, not to His Sanctifying Presence; to things visible, not to those invisible. It is one and the

* In Joh. Tract. v. § 6, 7.

† C. litt. Petil. L. 3. § 68.

same, whether it make valid Baptism, according to the error directly condemned by our Church,* to depend on the sanctity of the administering priest, supposing the grace of our Lord's Sacraments to depend upon the character of the channel† through which it is conducted, and vainly purposing to guard its purity, and raise its greatness through the personal qualities of sinful man; or whether looking to it as administered by sinful man, it depreciate the Sacrament, which He has retained in His own keeping. In either case it looks to man, and "in its heart departeth from the Lord;" in either, it creeps among things of sense, instead of seeing Him who is invisible, the Lord of the Church, "Who loved her, and gave Himself for her, that having cleansed, He might sanctify her."

* "Neither is the effect of Christ's *ordinance* taken away by their wickedness [that of evil Ministers], nor the grace of God's *gifts* diminished from such as, by faith and rightly do receive the Sacraments ministered unto them; which be effectual, *Because of Christ's institution* and promise, although they be ministered by evil men."—Art. XXVI.

† "A proud minister is accounted like Satan; but the gift of Christ, which flows through him, is not defiled. That which passes through him, is pure; it comes fresh to the fertile earth; be it that he is of stone, he cannot, through that stream, bear fruit. Through the pipe of stone, the water passes to the ridges; in the stone pipe it produceth not, yet the garden bringeth much fruit. For the spiritual virtue of the Sacrament is like light; it is both received pure by those to be enlightened, and although it pass through the unclean is not defiled." Aug. in Joh. Tr. 5. § 15. "The Baptism of Christ, consecrated by the words of the Gospel, is holy even in and through adulterers, since its holiness cannot be defiled, although they are unchaste and unclean, and the power of God accompanieth His Sacrament, either to the salvation of those who use it aright, or their destruction who use it amiss. Doth then the light of the sun, or even of a lantern, contract no defilement, when diffused through marshy places, and is the Baptism of Christ defiled by the guilt of any?" De Bapt. c. Donat. 3. c. 10. "As if what a faithless husbandman planted, for his faithlessness did not put forth his vital powers, and the fruitfulness of the earth and genialness of the heaven did not receive such efficacy from God, that they need only the laborer to plant and water, unconcerned with what end he doeth it, whether he faithfully love the Lord of the field or seek his own, not his Master's gain." C. Cresc. L. 3. c. 8. "Through the ear are the grains carried to be cleansed on the floor, and though the chaff be useless, yet doth it benefit the wheat; so the failings of the ministers injure not Christ's faithful ones, so that the Sacraments, by them administered, should become inefficacious." Aug. Ep. ad Hieron. and St. Gregory of Nazianzum, in answer to those who *practically* preferred one minister to another; "Be there two seals, one of gold, the other iron, but each engraved with the same royal image, and be they stamped upon wax, what will the one seal differ from the other? Nothing. Skillful if thou art, recognize the material in the wax! Tell me which is the impress of the iron, which of the gold, and how it is one. For the difference is in the material, not in the mould. So be baptized by whosoever it may be. Whether in life one excel, still the power of the Baptism is the same, and any will equally perfect you, if himself be cast in the same Faith" [against Arain Baptism]. Orat. 40. De S. Bapt. § 26. The above references are brought together by Vossius de Bapt. Disp. 9. Thes. 13.

Further, Baptism is the communication of our Lord's Passion, and the proof of His love to the Church. "He loved her, and gave Himself for her, that He might sanctify her, having cleansed her by the washing of water." "He gave Himself for her," but this was yet something external to her; He died for all mankind; yet are not all partakers of that Precious Death; but beyond this, "He cleansed her, that He might sanctify her." He applied to her the merits of His Passion, made them her own, through the washing of water He cleansed her with His own Blood, washed away every defilement, each spot and wrinkle, became the Saviour of the body, that she might be subject to Him here in holiness and spotlessness, and reign with Him in glory. And so, in more faithful times, they felt that Baptism was identified with His Passion, having its own efficacy from It, and communicating Its virtue to us. "In like sort," says Bp. Jewel, "S. Chrysostome writeth* of the Sacrament of Baptism," "'St. Paul showeth that the Blood and the water are one.' For Christ's Baptism is Christ's Passion also," or, as he says again, † "What the cross and grave was to Christ, that has Baptism been made to us." "The sacrifice of our Lord's passion every man then offers for Himself, when he is dedicated in the faith of His Passion," says St. Augustine: ‡ and again, "The sacrifice of the Lord is then in a manner offered for each, when by being baptized he is sealed in His name;" and again, § "No man may in any wise doubt, that each of the faithful then becomes a partaker of the Body and Blood of the Lord, when in Baptism he is made a member of Christ." "We|| are washed in the passion of the Lord," says Tertullian. "In Baptism," again says St. Chrysostome, ¶ "we are incorporate into Christ, and made flesh of His flesh, and bone of His bone." The body of the regenerated (i. e. by Baptism) becomes "the flesh of the crucified," saith St. Leo; ** and again, †† "Thou art bedewed with the blood of Christ when thou art baptized into His death." "Let us be washed in his blood," saith St. Bernard. ‡‡ "By these few it may appeare," says Bishop Jewel, §§ "that Christ is present at the Sacrament of Baptisme, even as He is present at the Holy Supper: unlesse ye will say, we may bee made flesh of Christ's flesh, and bee washt in His blood, and bee partakers of Him, and have him 'present,' without His 'presence.' Therefore Chrysostome, when he had

* Ep. ad Hebr. Hom. 16. quoted by Bp. Jewel, Replie to Harding, p. 285.

† Ib. 287.

‡ Expos. Inchoat. ad Romanos, ib. p. 422.

§ Serm. ad Infant. ib. p. 21, 239, 292, 449.

|| De Baptismo, ib. p. 287.

¶ In Ep. ad Ephes. ib. 292.

** De passione Domini, S. 4. ap. Jewel, Defence of Apologie, p. 221.

†† In Serm. de 4ta feria, c. 1. ib. p. 20.

‡‡ Bern. Super Missus est Hom. 3. ibid.

§§ L. c.

spoken vehemently of the Sacrament of the Supper, hee concludeth thus, Even so is it also in Baptisme."

And so, we may see why St. Paul, in this place, speaks in two words only, of Christ's precious Blood-shedding, or rather of His whole Life and Death for the Church, and then dwells on the value of the gift of Baptism, and of the sanctification of the Church thereby conveyed. He does so because it is Baptism, which makes that precious Blood-shedding our's.

Lastly, it may be observed that St. Paul mentions no other instrument but Baptism; for in that he says, "with the washing of water *by the word*," he means, (as appears both by the force of the term, and the authority of the ancient Church*) the Divine word which renders the element of water efficacious to our regeneration, our Blessed Saviour's "word" of Consecration. "By what word?" "In the Name of the Father, and of the Son, and of the Holy Ghost," says St. Chrysostom; and so Theodoret, "That saying, 'having cleansed in the washing of water by the word,' stands for, 'In the Name of the Father, and of the Son, and of the Holy Ghost.'" The original word, moreover, here employed (*ῥῆμα*) is used of the "command"† of God, or of His "promise,"‡ or of a specific revelation, "the word of the Lord came to,"§ but not in the sense, which would be required by the modern interpretation,|| of revelation, written or unwritten, not of the word preached or written. For this there is used the plural *ῥήματα*,¶ or *λόγος*: and so, as elsewhere, the observation of the peculiarity of Scripture language, and the authority of the ancient Church, coincide in their results.

And thus in a passage, which modern habits pass over so slightly, there are contained, it appears, the doctrines that Christ's special love to the Church is manifested in His two Sacraments; that Baptism is essential to her sanctification; that it is an abiding blessing to her, preparing her, through her state militant, for eternal glory, and for His Presence and complete Union with Him; that it is through, and in her, that individuals partake of these blessings; that it is He, not man, who baptizeth; that Baptism is the communication of His Passion.

And this concentration of doctrine in this place is the more remarkable, inasmuch as the Apostle draws no inference whatever from this description which he gives of the purity of the Church,

* See Note (F) at the end.

† Matt. iv. 4; Heb. i. 3; xi. 3; Rom. x. 8. (from the LXX.)

‡ Heb. vi. 5; 1 Pet. i. 25.

§ 1 Pet. iii. 2.

|| "The instrument, by which this grace is conveyed to the soul, is the word of God. The word, both written and preached, is that whereby we are begotten of Him." Mr. Simeon ad loc. The words, "*the instrument*," have the more force, since Mr. S. had just spoken of the baptismal washing, as an external sign only.

¶ John v. 47; vi. 63, 68; viii. 20, 47, &c.

but simply concludes as he began, "so ought men to love their wives as their own bodies,—even as the Lord the Church." The only point of comparison which he insists on, is the fostering love of Christ, which the husband was, in his relation, to imitate: and therefore, since St. Paul thus singled out and dwelt upon the gift of Baptism, he must have had most exalted notions of that Sacrament, as a proof of the love of the Saviour of the Church, "in nourishing and cherishing it." For neither does man launch out into such a fervid description as this, without strong emotions as to the value and excellency of what he so describes. And so one may say, that the Holy Spirit, in filling the Apostle's mind with such high notions of the continual love and Providence of Christ for His Church, as manifested in the efficacy which he gave to the water of Baptism to sanctify and cleanse it, and in causing him to dwell in such glowing terms on the purity thereby to be effected, must have intended to work a corresponding love in us, and to correct the cold and unloving sophisms of sense and reason about the power of our Lord's institution. And yet I would confidently appeal to a large number of persons in the present day, whether, often as they have dwelt upon this animating description of the sanctification and spotlessness of Christ's Church, they have not (with a tacit feeling of not entering into them) pass by, almost unnoticed, the words "with the washing of water," to which, however, the Apostle throughout refers in his subsequent picture of the Church's unblemishedness? And if so, is it not time that we seek to correct this variance between the Apostle's feelings and our own?*

iii. 1. *β*. "There is one body, and One Spirit, even as ye were called in one hope of your calling, One Lord, one Faith, One Baptism, One God and Father of all, Who is above all, and through all, and in you all."—Eph. iv. 4.

* It is painful to see Calvin's continual anxiety lest too much should be attributed to the Sacrament, even while he rightly vindicates it. "It is as if he said that a pledge of that sanctification was given in Baptism. Although we need a sound exposition here, lest men make themselves an idol out of the Sacrament, (as often happens) through a perverse superstition, &c." and so on; and yet even he had to speak against others, who "*toiled* (sudant) in paring down and weakening this panegyric upon Baptism, lest too much should be assigned to the symbol, if it were called the bath of the soul." Ad loc. Of such is Vorst, who even denies that the passage has any reference to the Sacrament of Baptism at all. "It is to be observed, moreover, that they grievously err, who suppose that in this place the power of sanctifying, and washing away sins, is ascribed in this place to the outward baptism with water; nay who build upon it the doctrine of the '*opus operatum*;' whereas in truth, not that outward baptism, but the inward and spiritual washing of the soul, (whereof that is only the sign and seal,) is here spoken of." Ad loc. This is followed by more recent writers, e. g. Mr. Simeon, ad loc. "The washing of water in baptism was only the external sign of that spiritual grace which it is the delight of His soul to bestow."

Such are the grounds upon which St. Paul exhorts to Christian unity. Christians were to abide at one, because they had been made one. "One Body," the Church, vivified by "One Spirit," though manifesting Himself in divers ways; "one hope in which they had been called," of life everlasting, in the Holy Presence and fruition of God; "one Lord;" "one Faith" in Him; "one Baptism" into Him, and so into "God* the Father, Who is 'above all,' the Author of all; God the Son, Who is 'through all,' as having been by Him created; God the Holy Ghost, Who is 'in all,' for He is given to believers, and we are the temple of the Holy Ghost, and the Father and the Son dwell in us." Well might St. Chrysostome say,† "When the Blessed Paul exhorts to some greater effort, being very understanding and spiritual, he finds his exhortation on things in heaven, having learnt this from the Lord." But to this end, he appeals to the gifts, the high heavenly gifts which they had all received; "He‡ seeketh of us no ordinary charity, but one which should glue and join us indissolubly to each other, and have the same unitedness as of limb with limb," and "ye‡ were called in one hope of your calling, i. e. God hath called you to the same things, He hath not given to one more than to another; freely hath He bestowed on all, immortality—on all, eternal life—on all, undying glory—on all, brotherhood—on all, inheritance. He became the common hope of all, co-raised all, and seated them with Himself." These He hath bestowed upon all; other gifts have been given "according to the measure of the gift of Christ," but continues St. Chrysostome, "The very head and chief things are common to all, Baptism, to be saved by Faith, to have God for our Father, all to partake of the same Spirit." As has been well said, "all are things inward, belonging to the Church and to its several members." Our "one regeneration and engraving into Christ," may well occupy its place among our most glorious privileges, for it is the basis of all the rest; the earnest of the Spirit, the ground of our hope, the gift or confirmation of our faith, the union with Christ, and thereby with His Father and our Father, how should it not be a thing most inward? and how should we be ashamed, if we think only of the outward symbol under which it is made visible to us, as separate from its inward grace; and of that which

* "Quidam" ap. Hieron. ad loc. His own interpretation differs only, in that he says, "per omnes Filius, quia cuncta transcurrit vaditque per omnia," and in the last more concisely "in omnibus Spiritus Sanctus, quia nihil absque ipso est." St. Athanasius in the same way, "The Trinity is holy and perfect, equal within Itself, indivisible in Nature, It's operation One. For the Father doth all things through the Word in the Holy Spirit; and thus the Unity of the Holy Trinity is preserved. And thus One God is preached in the Church, Which is 'above all, and through all, and in all;' 'above all,' as the Father, and Origin and Fountain; 'through all,' through the Word; 'in all,' in the Holy Ghost." Ep. ad Serapion. c. 28. p. 676, 7. ed Ben.

† Hom. x. in Eph. iv. init.

‡ Hom. xi. init.

St. Paul places among God's chief gifts, yea with His gift of His Son our Lord, and His Holy Spirit, make but a lifeless carcass without a soul!

It may yet be remarked, how sound faith and Baptism are thus again blended together, as before in the holy words of Baptism,* Baptism being the depository, as it were, and guardian and perpetuator of sound faith in the Church. For so, having named one common hope, the Apostle goes on to speak of our one source of hope, our "One Lord," and thence of the "One Faith," which was delivered to the saints, the "One Faith," as having One object of Faith; and thence of the "One Baptism," wherein this Faith was delivered to us, to be retained through life and death; and thence of the Holy Trinity in Unity, "One God and Father, Who is above all, and through all, and in all." It is not then as an outward form that Baptism is here named, but as "in power," sealing us, and sealing up our Faith in us, which in it was named upon us, and in which we were baptized, our Faith in the Father, the Son, and the Holy Ghost. And so among the ancient fathers, St. Gregory of Nazianzum, after a full and sound confession of the Holy Trinity,† "whosoever this day threatens let him grant me to retain these words, and all beside take who will! The Father endureth not to be deprived of the Son, nor the Son of the Holy Ghost; but He is deprived, if ever they were not, if they are creatures. For that which is created is not God. Nor can even I endure to be deprived of *that which perfected me*. 'One Lord, one Faith, one Baptism.' If this be made invalid, from whom shall I receive a second? What say ye, ye destructive-baptists, and anabaptists?‡ Can one be spiritual without the Spirit? or partaketh he of the Spirit, who honoreth not the Spirit? or honoreth he who is baptized into one created and a fellow-servant? Not so, not so. I will not belie Thee, Unoriginated Father; I will not belie Thee, Only-Begotten Word; I will not belie Thee, Holy Spirit. I know Whom I have confessed, Whom renounced, with Whom been united. I endure not, having been taught the words of the faithful, to learn infidel; to have confessed the truth, and follow after falsehood; to go down [into the water] to be perfected, and return more imperfect; to be baptized as for life, and be stifled in the water—Why make me at once blessed and wretched, new-enlightened and unenlightened, Divine and Godless, that I may suffer shipwreck of the hope of my reformation." And St. Athanasius,§ in the same way, so characteristic of the ancient Church, while he blends the passage of St. Paul with

* See above p. 74. sqq.

† Orat. 33. adv. Arian. c. 17. p. 614, 15. ed. Ben.

‡ The Eunomians who re-baptized "in the name of the Father uncreated, and the Son created, and the Holy Ghost created by the created Son."—Epiph. ap. Bened.

§ Ep. 3. ad Scrapion. c. 6. p. 695. ed. Ben.

our Lord's commission to baptize, connects the confession of the true Faith with the grace and blessings of Baptism. "For this cause the Lord Himself united His own Name with the Name of the Father, to show that the Holy Trinity consisted not of different Beings, i. e. of a Creator and a creature, but that It is One Godhead. This, Paul having learnt, *taught that the grace given therein was one*, saying, 'One Lord, one Faith, one Baptism.' As there is one Baptism, so also one Faith. For whoso believeth in the Father, in the Father knoweth the Son, and the Spirit not out of the Son. And, therefore, he believeth in the Son also, and in the Holy Spirit, inasmuch as the Godhead of the Trinity is also One, being known from the One Father." And so also Hilary, in his solemn way, develops the connection of the mention of "One Lord, One Faith, One Baptism, One God and Father of all."* "The Apostle, manifoldly treating of the entire and perfect mystery of the Evangelic Faith, among other precepts also of Divine knowledge, uttered this also to the Ephesians, 'like also as ye were called in one hope of your calling, One Lord, one Faith, one Baptism, one God and Father of all, and through all, and in us all.' For he did not leave us to the uncertain and erratic search after an undefined doctrine, nor abandoned the human intellect to uncertain opinions, but closed up the liberty of the understanding and will by opposed bars, not allowing us to be wise, except to that which he had preached; the definite settling of an immutable Faith not permitting belief to wander to and fro. Preaching, therefore, to us One Lord, he mentions one Faith; then mentioning one Faith in One Lord, he points out also one Baptism, that since there was one Faith in One Lord, there might be also one Baptism in the Faith, which being in One Lord was one. And because every Sacrament, whether of Baptism or Faith, as it is in 'One Lord,' so also is in 'One God,' he closes up the consummation of our hope by the profession of One God, that there was one Baptism and one faith, as in One Lord, so also in One God. Each then is one, not by Union, but by Personality, since it both Personally belongs to each to be One, (whether to the Father, because He is the Father, or to the Son, because He is the Son,) and what Each is in His own Personality, the mystery of Unity is to Both; inasmuch as neither doth there being 'One Lord,' Christ, take away from God the Father that He is Lord, nor doth there being One God the Father deny of the Lord Jesus Christ that He is God: since, if thereby that there is 'One God,' it should seem not to belong to Christ to be God, it must also be that since there is 'One Lord,' Christ, it should not belong to 'God,' to be 'Lord,' i. e. if the being 'One,' be understood not as indicative of the mystery of the Personality of each, but as exclusive of Their Unity. There is then both 'one Baptism,' and 'one Faith,'

* De Trin. L. xi. c. 1, 2.

of 'One Lord,' as also of 'One God the Father.' But this Faith is no longer one, if it shall not retain in the profession of conscience, 'One Lord, and One God the Father.' But how doth a 'Faith,' which is not 'one,' confess 'One Lord and One God the Father?' But one it will not be, amid such a diversity of assertions, if one shall believe that our Lord Jesus Christ, when the nails pierced his hands, groaned through the pang of our infirmity, and destitute of the Virtue of His own Nature and power, feared at the terrors of His now approaching Death; if moreover he shall deny That which was 'the Beginning' to have been born, and assert rather that He was created: *if he shall rather call Him, than understand Him to be God*; since we may without impiety speak of 'gods,' but to understand but One 'God,' is the consciousness of the Divine Nature implanted in us. But Christ is no longer One Lord, if to one He grieves not, as God, to another he fears as being weak; to one He be God by Nature, to another by title; and to one be a Son by Generation, to another by appellation. And so neither is God the Father One in the Faith, if by some He be believed to be the Father through power, (inasmuch as God is the universal Father,) by others, through Generation. Further, who would doubt that to be out of the Faith which is without the 'one Faith?' for in the 'one Faith' there is both 'One Lord,' Christ, and 'One God the Father.' But the 'One Lord,' Christ, is then only not in name but in faith One Son, if He be God, if He be unchangeable, if He never cease to be either God or the Son. Whoso then shall preach Christ, other than He is, i. e. neither as the Son, nor as God, will preach another Christ. But neither is he comprehended in the one faith of the one Baptism, because according to the Apostolic doctrine, that is the one Faith of the one Baptism, whose One Lord is Christ, both Son of God and God."

Defective as any extract from a work of such close thought must needs be, this may serve to indicate how the deeper value for the "one Baptism" was bound up with a deeper and more settled apprehension of the "one Faith," more alive to the testimonies which Scripture yields to that one Saving Faith in the Holy Trinity, which they had in Baptism received, as well as with a deeper adoration of the "One Lord and One God." Where moderns see only a general argument for what they think Christian unity, and unity of will, the Ancients saw actual union through "the one Baptism in the one Faith, in One Lord and One God;" where moderns see only the general tenor of what lies on the surface, the Ancients searched deeply into the words of Holy Scripture; and where moderns find rather a difficulty, as if the "One Lord" were different from the "One God," the Ancients saw the proof that He who was by Person One Lord, was by His Unity with the Father One God; they saw and adored.

iii. 1. γ. "As the body is one, and hath many members, but all the members of the body, being many, are one body, so also is Christ; for in One Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free, and were all made to drink into one Spirit."—1 Cor. xii. 12, 13.

To the Galatians St. Paul inculcated their actual unity as derived from having been baptized into One Christ; so here again, to the Corinthians, from their having been "baptized in One Spirit;" thereby shewing that to be baptized into Christ is to be baptized in the One Spirit; and neither is the Baptism of Christ without the Spirit, nor is there a Baptism of the Spirit without the Baptism instituted by Christ. "The naming of Christ," says St Basil,* "is the confession of the whole Trinity; for it declares God Who anointed, and the Son Who was anointed, and the Spirit the Anointing, as we have learnt of Peter in the Acts, 'Jesus of Nazareth, Whom God anointed with the Holy Ghost,' and in Isaiah, 'the Spirit of the Lord is upon Me, wherefore He anointed Me;' and the Psalmist, 'wherefore God, Thy God, hath anointed Thee with the Oil of gladness above Thy fellows;' and sometimes he seems to make mention of the Spirit only in Baptism," quoting this place—And these two passages bear the more remarkably upon each other, in that the Holy Spirit has so ordered, that, however different the argument upon which they immediately bear, the same illustration of the oneness of the body of Christ is used in both. "All you who were baptized into Christ, put on Christ. There is in Him (*ἐν*) neither Jew nor Greek; there is in Him neither bond nor free; there is in Him neither male nor female; for ye are all one (*ἐν*) in Christ Jesus;" and so here, all, however many, are one, because "we all, whether Jews or Greeks, bond or free, were all baptized into one body in One Spirit;" as though by this identity of illustration, the more closely to identify the Baptism into Christ with the Baptism in the Spirit. For in Baptism the Spirit is the Agent. It is not any outward or visible incorporation into any mere visible body, (since for a mere visible union there needed not an Invisible Agent,) but an invisible engrafting into Christ, by the invisible working of the Spirit. We are no otherwise, the Apostle says, "baptized into the one body," than "in the One Spirit." There is no distinction, as if some were baptized into the "outward body of professing believers," as men speak, others into the invisible and mystical body of Christ, the true Church; some baptized with water, others with the Spirit; "we were *all*," St. Paul says, "baptized into one body in One Spirit;" so then, if any had not been baptized in the One Spirit, neither would they have been of the one body. "What he says is this," says St. Chrysostom,†

* De Spir. S. c. 12. "against those who said Baptism into the Lord alone, sufficed."

† Hom. 30. in Ep. 1. ad Cor. § 1. 2.

“that which caused us to be one body, and regenerated us, is One Spirit; for the one was not baptized in the One Spirit, the other in another; and not only was That which baptized us, One, but that also into which, i. e. for which He baptized was one. For we were baptized, not to become different bodies, but that we might all preserve towards each other the close adherence of one body, i. e. we were baptized that we might all become one body. So then He who formed us, and that which he formed, is one.” But further still, St. Paul insists on this as having actually taken place, and that no longer, as when writing to the Ephesians, to a very spiritual, but to a very carnal Church, “Ye* are yet carnal; for where there is envying and strife and divisions, are ye not carnal, and walk after the manner of men?” and yet it was to this carnal Church, thus actually walking after the flesh, and after the manner of men, and not after the Spirit, that he says, “we *were all* baptized into one body in One Spirit, and *were all* made to drink into One Spirit.” He does not deny that they had received these gifts, however unworthily of them they were now walking; rather, he bids them “stir up the gift of God,” which they had received, and “which was in them;” he claims them by what they had received, and had been made, however they might be in danger of losing it (since “the‡ Holy Spirit of discipline will not abide, where unrighteousness cometh in; for wisdom is a loving Spirit;”) he says “in One Spirit *were* ye baptized into one body,” ye *were* made One body by one indwelling Spirit, Which regenerated you, and remade you into one; remain one, lest if ye cease to be of the same body, ye lose also that Spirit whereby ye were made one. And this body into which they had all been baptized was so spiritual, that he doubts not to call it, “Christ” Himself; he speaks of the Church, not only, as elsewhere, as “the body of Christ,” but he substitutes the Name of “Christ” for the Church; § not as though

* 1 Cor. iii. 3. οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε, exactly the opposite of St. Paul’s description of a Christian walk (Rom. viii. 1.) “there is then no condemnation to those who are in Christ Jesus,” μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. Just what St. Paul asserts of the one he denies of the other.

† On account of this reference to a definite past act, it seems probable that these words also refer to the same act of Baptism, and not, as might seem at first sight, to the other Sacrament. St. Chrysostom gives both senses, but thinks Baptism rather referred to; “we come to the same mystical consecration, we enjoy the same Table. And why said he not, ‘we are nourished with the same Body, and we drink the same Blood?’ Because, naming the Spirit, he pointed to both, both the Blood and the Flesh, for by both are we ‘given to drink the same Spirit.’ But he seems to me now to speak of that descent of the Spirit which takes place within us through Baptism, and before partaking of the mysteries.”

‡ Wisd. i. 5, 6.

§ “So also is Christ,” whereas he should naturally have said, ‘so also is the Church,’ for this it was, which followed on what he said, he doth not say

“Christ” meant only “the body of Christians;” but, by virtue of the union of the members with the Head, he speaks of them as included in the Head; he passes over the Church’s visible existence, and conceives of it only as in its Lord, in Whom it had its life. How awfully must he have thought of the actualness of the union of the Church with Christ, who could speak of her, only as existing in her Lord, and under the Name of her Lord, as lost in Him, as in the rays of the Sun of Righteousness, wherewith she was clothed,* and her form, and substance, and character, altogether changed as the cold black iron by the heat which invisibly penetrates it, and transforms it into itself, so long as it abides in it. How greatly must he have thought of Baptism, whereby in One Spirit we were all baptized, (bathed, as it were, in the Spirit,) into one body, which was Christ. “Here also again,” says even a modern,† who so far retained faithfully the ancient doctrine, “there is ascribed to Baptism an incorporation into Christ the Lord, and a con-corporation in that Christ with all saints, and that by the same Spirit.”

And thence it follows at once, that the gift of Baptism was to him above all other spiritual gifts; whence in this Epistle as well as that to the Ephesians, he can the more strongly urge them to be content with whatever had been allotted to them, since they had what was of all the greatest, they were “in Christ.” It mattered not what office they had in the body, whether they were foot, or hand, or eye; this was altogether secondary; they were in the Body, this was their hope and their glory, and this would, if realized, be their crown; other gifts brought with them only an additional burthen of responsibility, and they who had them not, might well be contented to forego them, since they had that which alone is of ultimate moment. “We‡ were all new-made by One Spirit, we all enjoyed the same Gift in Baptism, we alike received remission of sins, we alike partake of the Divine mysteries. We are become then one body, though we have different members.” “Well,§ said he, ‘we all,’ joining in himself also. For neither I, saith he, who am an Apostle, have thus far any thing above you. For thou art the body as I, and I as you, and we all have the same Head, and were born by the same birth. Where-

this, but for the ‘Church’ puts ‘Christ,’ raising his speech on high, and the more shaming his hearer. For what he means is, ‘so also is the body of Christ, which is the Church.’ For as the body and the head are one man, so he said the Church and Christ were one (*ἐν*), wherefore he put ‘Christ’ for ‘the Church,’ so naming His body.” Chrys. ad loc. “He calls ‘Christ’ the whole body of the Church, since the Lord Christ is the head of the body.” Theod. ad loc. Contrast with this the meagreness of modern views—“The name ‘Christ’ means the *Society* who belong to Him.”—Mr. Simeon ad loc.

* “And there appeared a great wonder in heaven, a woman clothed with the sun.”—Rev. xii. 1.

† De vi Bapt. Opp. Angl. i. p. 597.

‡ Theodoret, ad loc.

§ Chrys. ad loc. Hom. 30. § 2.

fore also we are one body. And why say I the 'Jews?' for He hath brought the Greeks, so far removed from us, into the frame of one body. Wherefore, having said, 'we all,' he paused not here, but added, 'whether Jews or Greeks, whether bond or free.' For if, being aforetime so far severed, we were united and became one, much more after we have become one, should we not grieve, or be dejected. If then One Spirit formed us, and brought us all into one body, for this is 'we were all baptized into one body,' and gave us one Table, and watered all with the same stream, for this is 'we were made to drink into One Spirit,'* and made us one who were so far separated, and the many then become a body, when they become one, why continually think on the difference?" In like way, S. Chrysostome developes the argument to the Ephesians (iv. 7.,) "we have all the great and chief things in common; † if then the one has more in gifts, grieve not, since his toil is more also, and of him who had received five talents, were five required, but he who had the two brought only two, and was no less accepted than the other." And to the same end, S. Clement of Alexandria combines these two passages, to show that "God is no respecter of persons," but bestoweth His grace equally upon all through holy Baptism. "These bonds are quickly loosed, ‡ through human faith, but grace divine; all sins being forgiven through that one all-healing medicine, Baptism in the Word (*λογικῷ βαπτισματι.*) We wash away then all sins, and forthwith are no longer evil. This is the one grace of the Enlightening, that the character is not the same as before. But since true knowledge dawneth with that enlightening, flashing around the mind, and we before undisciplined (*οἱ ἀμαθεῖς*) are now called disciples (*μαθηταί*) is this perchance when that discipline is added? You cannot say certainly; for the instruction leadeth to faith; but faith, with Holy Baptism, is disciplined by the Spirit. For that the Faith is the one universal salvation of mankind, and that there is an equal participation of the just God, the lover of mankind, the Apostle most plainly declared, (Gal. iii. 23-25.,) Hear ye not, that we are no longer under the law, which had fear, but under the Word, the Instructor of the will? then he addeth these words, declaring the absence of all partiality, 'For ye are all sons, &c.' (ib. 26-28.) so then being in the Word Himself, it is not so that some are endued with knowledge, others mere carnal men (*ψυχικοί*,) but all, having put off the lusts of the flesh, are equal and spiritual with the Lord, as he again writes, 'For in One Spirit were

* S. Chrys. explains this a little before: "he said, 'were made to drink,' since this metaphor harmonized exceedingly with his subject, as if he were speaking of a plants and a garden, that the trees are watered from the same fountain, from the same water, thus here also we have all drunk the same Spirit, we have all enjoyed the same grace."

† See above, ad loc. p. 168.

‡ Clem. Alex. Pædag. i. 6. ed. Potter, p. 116.

we all baptized into one body, whether Jews or Greeks, whether bond or free, and have all drunk of one cup.”

iii. 2. *Indications of the importance of Baptism, arising from the mode in which Holy Scripture speaks of it, when conferred on individuals.*

Such being the doctrine of Baptism, as delivered by our Lord, and involved in his words of institution, and set forth by the Apostles, when writing to Christian Churches, i. e. to those who had been baptized into Christ, it is natural to look for something corresponding in the history of the Apostolic conversions. Not, of course, that we are entitled to make any requisitions as to what we should find in Holy Scripture, and believe or disbelieve, be satisfied or dissatisfied, according as such requisitions are realized or no; but that it certainly would be in harmony with this teaching of the Apostolic Epistles, if we found that the narrative of the first founding of the Church, when speaking of the actual admission of converts to the Church, ascribed or implied a high value to attach to this Sacrament. And this is so. And if men would observe all the indications in the Acts, they would find a stress laid upon Baptism which would surprise them, and thereby evince that there was something faulty in their previous notions.

And thus it has been observed of old;* “In this Book of the Acts of the Apostles, whoever will search, may discover many things commendatory of the use of Baptism with water.”

Thus, Baptism is not urged upon the converts, as we might suppose, as a proof of sincerity, or a test of faith, in embracing openly the worship of the Crucified, and so being prepared, literally as well as in spirit, to “take up the cross and follow Him,” but for its own benefits, in and for itself. Let any one think what, according to his views of Christian truth, would have been his answer to the multitude, who, “pricked in their hearts, asked Peter and the rest, Men and brethren, what shall we do?” I doubt that their answer would *not* have been, “Repent† and be *baptized* every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” And thereupon follows immediately that further exhortation, “with‡ many other words did he testify and

* Didymus on Acts viii. 36. ap. Caten. in Actt. ed. Cramer, p. 146.

† Acts ii. 38. Calvin, according to his views, is obliged to guard St. Peter from misconception, by reversing his words and meaning, “Although Baptism here precedes remission of sin in the order of words, (‘he baptised for the remission of sins,’) in the order (of things) it follows, since it is nothing else than a sealing of those good things, which we obtain in Christ, that they may be assured in our consciences:” i. e. whereas St. Peter directs the Jews to repent and be baptized, for the remission of sins, he, in fact, meant, “repent and receive Baptism, that your consciences may be set at ease, and that you may know that God has forgiven you!”

exhort, saying, *Save yourselves from this untoward generation,*" i. e. save yourselves by the only way in which man could "save himself," by fleeing for refuge to Christ's ark, which would be the only shelter when God "should again bring in the flood upon the world of the ungodly."* They were to save themselves, as Noah and his family were saved from temporal death, by fleeing from out of the untoward generation," "upon whom the flood came and destroyed them all." And thus the teaching corresponds in form, as in substance, with those other words of St. Peter, the "antitype whereunto, Baptism, doth now save us." I cannot but think that very many of us would have omitted all mention of Baptism, and insisted prominently on some other portion of the Gospel message; i. e. our notions of the relative value of Gospel Truths and Ordinances differ from those of the inspired Apostles.

Such was the first conversion; and so, at the very outset of the history, care is taken to point out that the disciples fulfilled their Lord's command, that it was by Baptism that they enlarged their Lord's Church: † that it was by Baptism that men were saved.— "Then ‡ they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." "And § the Lord added to the Church daily those that were saved." They were saved for the time being, by being "added to the Church," as St. Peter had exhorted them to "save themselves," and they were "added to the Church" by Baptism. And this continues to be the marked character of the Acts throughout, so that (with the exception of Sergius Paulus) there is not one account of any remarkable conversion, in which it is not expressly mentioned also, that the individual so converted was baptized. Thus, of the Æthiopian eunuch, whom Philip was sent to teach, it is related, "As they went on their way, they came to a certain water, and the eunuch said, See, water; what doth hinder me to be baptized?" ¶ "In the wilderness did water break out, and streams in the desert;" ¶ and for joy at the mercy thus placed within his reach, the eunuch cried out, "See, water." "These are words," subjoins St. Chrysostom,** "of a soul set on fire—'what hindereth me to be baptized?' See his longing! He saith not 'baptize me,' nor is he silent, but he saith something intermediate, expressing both longing and reve-

* 2 Pet. ii. 5.

† After the Resurrection, He sends the Apostles to the Gentiles, and commands them to baptize them in the mystery of the Trinity. The people of the Jews repent of their deed, and forthwith is sent by Peter to Baptism. Before she travails, Zion brings forth, and a nation is born at once. Jer. Ep. 69. ad Ocean. § 6.

‡ Acts ii. 40.

§ Ver. 47.

¶ Acts viii. 36.

¶¶ Is. xxxv. 6. "Arise, and go towards the south—which is desert." Acts viii. 26.

** Ad loc. Hom. xix. in Act. § 2.

rence; 'what hindereth me to be baptized?' See how well he apprehended the doctrines; for the prophet contained all,—the Incarnation, the Passion, the Resurrection, the Ascension, the future Judgment, which things especially infused into him an exceeding longing. Be ye ashamed, whosoever of you are unenlightened," [unbaptized.] And, in like way, St. Basil;* "for when they met with water, 'behold,' he saith 'water;'—words arising from exceeding joy; see here what I looked for, what hinders me to be baptized?"

The sixteenth chapter contains the history of two remarkable conversions; that of "Lydia, whose heart the Lord opened," and of the jailor of Philippi; they are striking instances of the grace of God; and it is right that we should have them in remembrance, as such; and how, of all the converts at Philippi, whose hearts He opened, He has singled out for record a foreign purple-seller,† and a jailor. Yet, without doubt, to correct our narrow views of His dealings, and lest we should, in these His extraordinary works, forget or despise His ordinary gifts, (as we do continually forget the daily miracles of His Providence, looking out for things which are extraordinary, i. e. out of that course which He has ordered as being usually the most fitting,‡) to correct this habit of mind, He has had it recorded, that neither conversion completed His purpose of mercy towards those whose hearts He opened and turned. Neither that conversion, which he wrought by the more powerful influences of His inward grace, nor that which was a fruit of His outward miracles, the earthquake which shook the foundations of the prison, or the loosing of the prisoners' bands, was in itself perfect. They were but the preparations for the gift which was to follow; "The Lord was not in the earthquake;" it but announced his coming. And so Lydia regarded the first act of His grace as preparatory only, she thought not herself worthy to receive even the servants of the Most High God, until "she and her household" had, by Baptism, been made "a temple of the Holy Ghost." "And, *when she was baptized and her household*, she besought us, saying, 'If ye have judged me

* Hom. in S. Bapt. § 6. T. 2. p. 119. ed. Ben.

† "Lydia, of the city of Thyatira," ver. 14; the other converts are only incidentally mentioned, ver. 40. "when they had seen the brethren."

‡ "The sources of bread were in the hands of the Lord. No marvel. For He of five loaves formed much bread to satisfy so many thousands, who daily of a few grains forms in the earth vast harvests. For these are the miracles of the Lord; only from their continualness they are little esteemed." Aug. in Ps. xc. Serm. 2. § 6. "He reserveth to fit seasons unusual miracles, which the mind of man, intent on novelty, may remember, whereas His daily miracles are greater. He createth so many trees throughout the whole earth, and no one marvels; with a word He dried up one, and the hearts of men were astonished."—Id. in Ps. cx. § 6.

faithful to the Lord, come into my house, and abide there.’” “See,” says St. Chrysostome,* “how she persuaded *all* [her family.] Then observe her prudence, how she constrains the Apostles, what humility in her words, what wisdom! ‘If ye have judged me,’ she says, ‘faithful to the Lord.’ Nothing could be more moving; see how immediately she bears fruit, and thinks her calling a great gain. But that ye have judged me faithful, is manifest from your having entrusted me with so great mysteries, wherewith ye had not entrusted me, unless ye had judged me such. And before this she ventured not to invite them, but ‘when she was baptized;’ showing thereby that she should not otherwise have persuaded them.” “Lo,† she is baptized, and receives the Apostles with so much entreaty, with more than Abraham used. *She appeals to no other evidence than that whereby she had been saved*; she saith not, ‘if ye have judged me great,’ if ‘devout,’ but ‘faithful to the Lord;’ if to the Lord, how much more to you!” So again, with regard to the jailor, in answer to his anxious question, “What shall I do to be saved?” St. Paul says, “Believe in the Lord Jesus Christ, and thou shalt be saved, and thy whole house;” but a part of that belief was his Baptism, without which his belief had been dead, for it follows, “And he took them the same hour of the night, and washed their stripes; and *was baptized, he and all his, straightway.*” St. Paul promised, that if he would believe, “he and all his should be saved;” “they spake the word of the Lord unto him, and to all that were in his house;” and then, “he and all his were baptized straightway.” Baptism then, as appears from the very tenor of the narrative, was the end of “the speaking the word of the Lord;” it was part of “belief;” it was the means of “salvation.” “He washed them,” says St. Chrysostome,‡ “and was washed; them he washed from their stripes, himself was washed from sins; he nourished them, and was nourished; ‘and he rejoiced,’ it is said; and yet there had been nothing but words and fair hopes. This was a proof that he believed that all had been forgiven him.” “It was of necessity,” says another,§ inculcating the duty of previous instruction, “that Baptism followed immediately then upon instruction; this must needs be, lest he who had the power of baptizing being expelled, the other, though wishing, should remain excluded from life, there being no one to bestow this.”

The same is the character, and in part more conspicuously so, in those other prominent narratives,|| the conversion of St. Paul him-

* Ad loc. Hom. 35. in Actt. init.

† Ib. § 1 fin.

‡ Hom. 36. in Actt. § 2.

§ Ammonius in Cramer’s Catena, ad loc.

|| Besides these, on the conversion of “Crispus, the ruler of the synagogue,” at Corinth, “with his whole house,” “many of the Corinthians,” it is added, “hearing, believed, and were baptized.”

self, and of Cornelius, or the Baptism of the disciples who had received John's Baptism only; nor in the remaining remarkable instance, the Baptism of Simon Magus, will his perverseness be found to involve any disparagement of Baptism. These instances may be treated of separately, on account as well of the intrinsic importance of the narrations, as of the questions which have been raised upon some of them.

iii. 2. a. *Baptism of St. Paul.*

It is commonly thought that he, having been miraculously converted, was regenerated, justified by faith, pardoned, had received the Holy Ghost, before he was baptized. Not so, however, Holy Scripture, if we consider it attentively: before his Baptism he appears neither to have been pardoned, regenerated, justified, nor enlightened. Our Lord had checked him at once in his course; shown him that in persecuting His members upon earth, he was persecuting their ascended Lord and their God; in soul as well as body, he was cast down to the earth; and, humbled, asked, "Lord, what wilt thou have me to do?" But our Lord tells him not: He raises him not up at once; He neither immediately pronounces his forgiveness, nor teaches him how it may be obtained, but informs him solely that He has a work for him to perform, that he is now simply to obey, and what he is to do he shall know hereafter. Thus He sends Him, his bodily blindness an emblem of that of his mind, to tarry the Lord's leisure. (Acts ix. 6; xxii. 10.) What took place during those three days and nights of bodily and mental darkness, during which, doubtless, in intense anxiety, (through which he "did neither eat nor drink," "his heart was smitten, so that he forgot to eat his bread,") with one only cheering look into the future,† he reviewed the course of his past life, God's guidance, and his own wilfulness, we are not told; nor how this probation of acute suffering was necessary for the framing of this "chosen vessel:" but it is at least implied that, as yet, in answer to his prayers, there had been conveyed only a general intimation of God's good intentions toward him, of His purpose to remove the outward sign of His displeasure: "Behold, he prayeth, and hath seen, in a vision, a man named Ananias, coming and putting his hand upon him, that he might receive his sight." But as yet neither were his sins forgiven, nor had he received the Holy Ghost; much less then was he born again of the Spirit, before it was conveyed to him through his Saviour's Sacrament. "And now, why tarriest thou?" says Ananias; "arise, and be baptized, and wash away thy sins."‡ (Acts xxii. 16.) "The Lord Jesus,

* Ps. cii. 4.

† See Note (I) at the end.

‡ Calvin, according to his view of sacraments, could not but paraphrase this—"That you may be assured, Paul, that your sins are remitted, be baptized. For the Lord promises remission of sins in baptism; receive it, and

that appeared unto thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." And this was done; for "there fell from his eyes as it had been scales, and he received sight forthwith, arose, and was baptized." The account of the fulfilment is obviously commensurate with the promise. As then by the falling of the scales, his outward darkness was removed, and he received sight; so by baptism was the inward, and he was filled with the Holy Ghost. But if even to St. Paul, for whose conversion our Saviour Himself vouchsafed again to become visible to human sight, regeneration and the other gifts of the Holy Spirit were not imparted without the appointed Sacrament of grace, why should this be expected or looked for by others?

This view of St. Paul's case, which was the result of the explanation of the words of Holy Scripture in their plain meaning, it is very satisfactory to find altogether anticipated by St. Chrysostome.* "We cannot, cannot, entertain grace without vigilance. Not even upon Paul did grace come immediately; but three days intervened, in which he was blind, being purified and prepared for its reception, by fear. For as the purple-dyers first prepare, by other means, that which is to receive the dye, that its richness may not fade: thus, here also, God first prepares the soul, by filling it with trouble, and then pours forth His grace;" and again,† "Why did he neither eat nor drink? he was condemning himself for what he had done; he was confessing all; he was praying; he was calling upon God;"‡ and "Ananias taught him nothing, but only baptized him. But, as soon as he was baptized, he drew down on himself a great grace from the Spirit, through his zeal and great earnestness."—And "why did not God blind his eyes themselves? this was much more wonderful. They were open, but he saw not; *which also had happened unto him, as to the law, until the name of Jesus was put upon him* (i. e. until he was baptized.) 'And having taken meat, he was strengthened: he had been exhausted, then, by the journey, his terror, hunger, and despondency. God then wishing to increase his despondency, allowed him to remain blind till Ananias came.'"

In like manner St. Augustine;§ "Beware we of those most proud and most dangerous temptations," [looking for immediate revelations

be assured." And this is in answer to the objection, "Why did Ananias tell Paul to wash away his sins by baptism, if sins are not washed away by virtue of baptism?" Instit. iv. 15, de Baptismo, § 15. Such an answer will scarcely satisfy any one. Contrast this with Bucer's simple inference, "In these words, then, there is ascribed to baptism the effect of remitting or washing away of sins."

* Hom. 1. in Actt. § 6. T. 9. p. 10. ed. Bened.

† Hom. 19. on Acts ix. 9. p. 157.

‡ Hom. 20. init.

§ De Doct. Christian. Prolog. § 6.

of God, independently of the ordinances of the Church,] “and let us rather think that the Apostle Paul himself, although cast to the earth, and instructed by a Divine and Heavenly voice, was yet sent to a man that he might receive the Sacraments, and be united to the Church.” And Tertullian,* “Then Paul also, when he believed, was baptized. And this it was, which the Lord had enjoined him saying, ‘Arise and enter into Damascus; there it shall be shown thee what thou oughtest to do;’ namely, to be baptized, which alone was wanting to him. For he had sufficiently learned and believed that the Nazarene was the Lord, the Son of God.” And another† infers, “Then not all baptism, but only that into the Lord Jesus effects the cleansing away of sin.”

iii. 2. *b. Baptism of Cornelius.*

The case of Cornelius is very remarkable, as indeed one should expect the calling of the father of the Gentile Church to have in it something peculiar, as well as that of the father of the first people of God. Two different points in his history have accordingly been seized upon, and made the Scriptural basis of distinct theories: his previous holiness—of the school-notion of grace of congruity—the descent of the Holy Ghost previous to his Baptism—of the separation of the grace of the Sacrament from the ordinance.‡ Each rests (upon a two-fold false assumption 1,) that the works done by Cornelius were done in his own strength, “before” and independently of “the inspiration of God’s Holy Spirit,” (Art. 13;) since otherwise there were no question, on the part of the Schoolmen, of “grace of congruity;” for as the prayers, the almsgiving, the fasting of Cornelius were the fruit of faith in God, and of the guidance of His Spirit, the imparting “of grace after grace,” has nothing to do with the question of human fitness. It is but God’s ordinary method of dealing with us, to proportion His subsequent gifts to the use which we have made of those before bestowed. “Take from him the pound and give it unto him who hath ten pounds. And they said unto him, Lord! he hath ten pounds. For I say unto you, that unto every one who hath shall be given.” (Luke xix. 24, 25.) “Unto you who have, there shall be added; for he who hath, to him shall be given.” (Mark iv. 24, 25.) On the other hand, Cornelius was not then first sanctified,

* De Baptismo, c. 13.

† Ammonius in Cramer’s *Catena ad Act.* xxii. 16.

‡ P. Martyr ad Rom. vi. “Nor are regeneration and renovation offered to us in Baptism, as though we had them not in any wise before. For it cannot be denied, that adult believers have justification also, before they are baptized.” In proof whereof, he instances Abraham (Rom. iv.) and Cornelius, as, indeed, the case of Cornelius is brought forward by every one of this school, who would make the Sacraments into outward ordinances; and he himself hence infers, that by Baptism we are *visibly* (and only visibly) engrafted into the Church.

when "the Holy Ghost fell on all them which heard the word," but when he beforetime "feared God with all his house, gave much alms to the people, and prayed to God alway." For through Him alone could he have prayed acceptably. He alone putteth the spirit of holy fear into man's heart. He was, then, as a Heathen, sanctified; but because the sanctification of a Heathen who feared God, fell far short of the holiness following upon the Christian birth, God, by a succession of visions, prepared the Centurion to "hear all the things commanded of God," and the Apostle to preach them: and the first fruits of the Heathen world was one, whom God had already, in a high measure, hallowed, that the pre-eminence of the kingdom of Heaven might be the more manifest, in that it was one universal kingdom, wherein all should receive remission of sins through the Blood of Christ, wherein not "the publicans and harlots" only might be cleansed and purified, but also "those who feared God and worked righteousness" might find their "acceptance." Cornelius was already, in a measure, sanctified; and therefore God, who limiteth not His blessed workings, either to one nation, or to one kind of moral disposition or of moral evil, but absorbs all the countless varieties of things in heaven and things in earth, animateth them all, and fashioneth them "according to the working, whereby He is able to subdue all things unto Himself;" so He received into His universal kingdom all, rich or poor, learned or unlearned, wise or foolish, obedient or disobedient, whoever would *now* hear His voice and follow Him. And though His Gospel was, and is still, principally received in its fulness and its simplicity by "the foolish, and the weak, and the base things of the world, and things which are despised," yet has it shown its power in giving the true wisdom, and might, and nobleness to those who, in man's school, were already "wise, and mighty, and noble;" and as the first Jewish disciples of the Saviour of the world were those who already followed the austere and self-denying Baptist,—the virgin St. John, and St. Andrew,—so was the first convert from the Gentiles one, who, in prayer, in alms-giving, in subduing of the flesh, had already made some progress; that so all might see, that neither the abyss of sin was too deep for God's arm to rescue thence the foulest sinner, nor any holiness, which even He had imparted, sufficed to admit to the glories of His kingdom, without the "birth of water and the Spirit." Cornelius was already, in a measure sanctified; and therefore He, who "giveth more grace," translated him into the kingdom of His dear Son, chose him first of the Gentile world to be a member of Christ, re-generated him and then sanctified him wholly; that "all who glory, might" henceforth "glory in the Lord." Cornelius had faith (for "without faith, it is impossible to please God;") he had love; he had self-denial; he had had the power to pray given to him; but he had not Christian faith, nor love, nor self-denial, nor prayer; for as yet he knew not Christ:

he could not call God Father, for as yet, he knew not the Son. Faith and repentance, in adults, are necessary to the new birth, but they are not the new birth. That, God imparteth as it pleaseth Him, according to the depths of His wisdom; it dependeth not, as faith and repentance, in some measure, may, upon the will of man, but of God, who calleth into His Church whom He will.

St. Augustine simply and strikingly expresses this view: "We ought not," he says,* "to disparage the righteousness of a man, which began before he was joined to the Church, as the righteousness of Cornelius had begun before he was one of the Christian people; which, *had it been disapproved* of, the angel had not said, 'Thy alms are accepted,' &c.; nor, *if it had sufficed to obtain the kingdom of Heaven*, had he been admonished to send to Peter:" and in the very passage† generally alleged to disparage what are called "outward ordinances," "Thus, in Cornelius, there preceded a spiritual sanctification in the gift of the Holy Spirit, and the Sacrament of regeneration was added in the washing of Baptism." For St. Augustine does not look upon Baptism as an outward sign even to Cornelius, or to be received only as an act of obedience. For, having instanced the pardoned thief, as a case wherein Baptism had, from necessity, been dispensed with, he adds,‡ "much more in Cornelius and his friends might it seem superfluous, that they should be bedewed with water, in whom the gift of the Holy Spirit, (which Holy Scripture testifies, that no others received, unless baptized,) had appeared conspicuously by that sure token (in conformity with that period,) viz., that they spake with tongues. Yet they were baptized, and in this event we have apostolic sanction for the like. So surely ought *no one, in whatever advanced state of the inner man*, (yea, if haply, before Baptism, he should have advanced through a pious heart to a spiritual understanding,) to despise the Sacrament which is administered in the body by the work of the ministers, but *thereby God spiritually operates the consecration of the man*;" and§ "this man's accepted alms had, in a degree, cleansed him, it remained that he, as 'clean food' *should be incorporated into the Church, i. e. into the body of the Lord*."

But then, secondly, the case of Cornelius does indeed commend the greatness of Baptism, while that which is peculiar to itself furnishes no ground of argument as to God's ordinary dealings with His Church. For whereas the school of Calvin would infer that because God once anticipated His Sacrament by the outpouring of His Spirit, therefore (as they speak) the grace of the Sacrament is not in such wise "tied to the Sacrament," but that He bestows it then, or before,

* De Bapt. c. Donat. L. 4. § 28.

† De Bapt. c. Donat. L. 4. § 31.

‡ Serm. 149. [al. de Diversis, 24] § 7.

§ Ib. § 29.

or afterwards, just as He wills, and, (as they would imply,) as frequently, long afterwards and independently of the Sacrament, as through it,—they themselves, when arguing against those who disparaged it more deeply than themselves, have seen the error of generalizing upon this single case.* Yet it is not simply as being a single case, that it may not be drawn into a precedent; but that it was, of its very nature, an insulated case. It was a miracle wrought for a specific end, an end accomplished once for all, and consequently no more to be again expected than that, to which it corresponded, the visible descent of the Holy Ghost at the day of Pentecost, and the visible dwelling of the fiery tongues upon the Apostles. And they who would claim it as a precedent for the Christian gift of the Spirit independently of Baptism, must, if they follow Scripture, support that claim by the same evidence which was then given, the gift of tongues, which attested His Presence. But now they neither pretend to show any occasion for such departure from God's ordinary rules, nor adduce any evidence that he does so depart from them; but simply infer that what He did once, He *may* do again, and that what He may do again, He *does* continually again; and yet they cannot withhold show, that He does the same, or rather more commonly they argue from this instance, that He does the reverse; and whereas He once poured out the Spirit upon the first fruits of the Gentiles *before* their Baptism, they would infer that, therefore He *may* and *so* does now, bestow regeneration, not *before*, but long *after* Baptism, upon the majority of such Christians, as according to them, are ever regenerated at all. In a word, the only inference which they draw from the case is, that God did once separate His Grace from His Sacrament, and bestowed it upon preaching,† and so that He does

* Calvin does so against Servetus. Servetus had objected to Infant Baptism, that "Cornelius was baptized after he had received the Holy Spirit." Calvin answers rightly, "how wrongly he draws a general rule from one instance, appears from the Eunuch and the Samaritans, in whom God observed a different order, so that Baptism preceded the gifts of the Spirit." (Inst. 4. 16, 31. Arg. 14.) yet having asserted that "Cornelius was baptized, having had remission of sins, and the visible gifts of the Holy Spirit, already before this, bestowed upon him, not looking for a fuller remission from Baptism, but a more certain exercise of faith, yea, an increase of confidence from that pledge;" he gives this as a proof of his position, that Baptism is, in no case, "for remission of sins," but for confirmation only. Peter Martyr argues in like way from the case of Cornelius to that of *any* adult heathen convert, or elect infant, that Baptism is only the outward attestation of what had been before bestowed.—Loci, 4. 8. 17.

† "There is here set forth an image of the operation of the Holy Spirit through the preaching of the Gospel. For as by the preaching of Peter, the Holy Spirit, as to the gift of speaking with tongues and prophesying, fell upon Cornelius and those assembled with him, so, as to the gift of faith, charity, and hope, does He, through the preaching of any pastor of the Church, preaching Christ, fall upon the hearts of any of the elect who hear the discourse."—Piscator, ad loc.

so now ; every other part of the history they discard. But whereas what is peculiar to this history, does not, in that it is peculiar, countenance our separating the gifts from the Sacrament of Baptism, on the other hand, the end, for which it took place, greatly exalts its necessity. For it was a miracle, or rather there were a series of visions and miracles wrought for this one end, to obtain Baptism for the first Gentile convert, and in him for the Gentile Church.

The miraculous imparting of the Holy Ghost, whereby *they* (not Cornelius only), “spake with tongues, and magnified God,” does not appear (one must speak reverentially, but still it does not appear) to have been imparted for the sake of Cornelius, but of the Church ; or rather for Cornelius’ and all our sakes, that it might hence be testified that from that time there was in Him neither Jew nor Greek, but that the “kingdom of Heaven was opened to all believers.” And so the Gentile Church, in the house of Cornelius, was inaugurated in the same solemn way wherein the Apostles themselves had “received the promise of the Father ;” and it was signified, that “to the Gentiles also was given repentance unto life,” that among the Gentiles, also, and through the Gentiles, in every speech, and nation, and language, men “should magnify God.” And since the visible descent of the Holy Ghost, and the speaking with tongues and magnifying God, had, for its immediate object, to convince St. Peter, and the rest of the Apostles, that “no man should forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we ;” what are we, that we should venture, on that ground, to disparage the Sacrament of Baptism, when conferred upon ourselves or our children, since it was our very admittance to Baptism, and the formation of our Gentile Church thereby, which God chose in this way to secure ? He Himself once visibly consecrated the first fruits, that it might be apparent that thenceforth the lump also might be hallowed and presented unto Him ; He sanctified the root that thenceforth the branches being grafted in, might be holy. In one sense, then, we were all consecrated in Cornelius ; but since, in order to partake of Christ, we must be all severally made members of Him, the very end of his extraordinary consecration was to obtain for us admission to that Sacrament, whereby we are so made. Since also the end is greater than the means, Baptism is so much the more extolled, in that it was the end of so many miracles ; and the daily miracle which He worketh in the Baptismal fountain of our Christian Church receives the more glory, in that the first opening of that “fountain for sin and for uncleanness” was so solemnized ; and the daily gift “of the new-birth of water and the Spirit” in our Gentile Church is greater than that miraculous shedding of the Holy Ghost, which ushered it in, and secured it to us.

It is then a question of no moment, and one which we are not perhaps qualified to determine, whether the miraculous gift of the

Holy Ghost to Cornelius and his friends conveyed to them the complete gift of the new-birth, so that their Baptism, as has been said, was for the body only,* to confer on that a principle of immortality. The language of Scripture is undecided; on the one hand, since it is inferred from this miracle, wrought to justify their admission to Baptism, "then† hath God to the Gentiles also granted repentance unto life," it might be thought that to them also Baptism was given "for remission of sins;" on the other, it has been inferred, that where Scripture says, that "God *had* purified their hearts by faith"‡ it meant, that in their case also, as well as that of the father of the faithful, a simple faith had been accepted by God, and that He thereupon "purified their hearts" by the direct, unmediated, gift of the Spirit. And, as the language of Holy Scripture is doubtful, so neither do we know enough of the mode of the Presence of the Holy Spirit, to be able to say, whether His descent with these miraculous gifts involved also His sanctifying Presence; or, whether again, that sanctifying Presence did in their case involve the gift of adoption in Christ. But since a distinction was so far made between them and the Apostles, (however like their history as to the miraculous gift of the Spirit,) that the Apostles were after our Lord's ascension only "baptized with the Holy Ghost and with fire," but in the case of these, the Baptism of water was added, it seems probable that Baptism conferred its share of benefit also, and made them partakers of the adoption as sons of God *in* Christ, making them members of Him, and of His one body. This question, however, is wholly secondary; the great teaching of the whole history is drawn out for us by Holy Scripture, "Can any man forbid water that these should not be baptized, who have received the Holy Ghost, even as we? And he commanded them to be baptized in the Name

* S. Cyril of Jerus. Lect. 3. § 4. "Yet after the gift of the Spirit, Scripture saith, that Peter commanded them to be baptized in the Name of Jesus Christ, that the soul having been regenerated through their faith, the body also, by means of the water, might share the gift."

† Acts xi. 18. St. Ambrose, perhaps, took this view, in that he speaks of the remission of sins in connection with Cornelius' Baptism. (De Tobia, c. 18. § 61.) "And he commanded them to be baptized." And thus was it said to him, 'thou shalt lend on usury to the Gentiles' (Deut. xxviii. 12,) by remitting their sins, by taking away their debts;" and St. Ambrose seems to speak of this Baptism of Cornelius, just as of those imparted by the other Apostles in their ordinary ministry; for there follows, "It is said to Paul, who was sent to the Gentiles, 'Thou shalt lend to the Gentiles;' it is said to John, 'Thou shalt lend to the Gentiles;' it is said to James and the rest, 'Ye shall lend to the Gentiles,' it being said to them, 'Go baptize the Gentiles.'" (Matt. xxviii. 29.)

‡ Acts xv. 9. St. Cyril refers to this text (note p. 225,) and the author of the Lib. de rebaptismate ap. Cypr. p. 356. ed St. Maur, "and thus their hearts, having been a little before cleansed, 'God,' by their faith, 'gave them' also at the same time, 'remission of sins,' so that the Baptism, which followed, only

of the Lord.”* Forasmuch, then, as God gave them the like gift even as to us, who believed on the Lord Jesus Christ, who was I that could withstand God? But they, having heard these things, were quiet, and glorified God, saying, ‘Then to the Gentiles also hath God given repentance unto life.’”† It was, as we see from the subsequent history, to overcome the great difficulties of the Church, in admitting the Gentiles into the one fold by Baptism only and without the shadows of the law, that God worked these miracles, and thereby He the more signally set His seal to His ordinance of Baptism, and gave it a dignity proportioned to the miracles, whereby He had accompanied its first bestowal upon the Gentiles.

This which is so strongly marked, as *the* teaching of this history, the fathers agree in insisting upon, (whether or no they vary as to the amount of the immediate gift to Cornelius.) “Even Peter,” says S. Irenæus,‡ “although he was sent to instruct them, and warned by such a vision, yet spake with much fear unto them, saying, ‘Ye yourselves know that it is not lawful for a man that is a Jew to join himself, or have intercourse with an alien, but God hath shewed me not to call any man common or unclean; wherefore I am come without gainsaying,’ signifying by these words, that he should not have come unto them, unless he had been commanded. So also neither would he have given them Baptism so readily, unless he had heard them prophesying, the Holy Spirit resting upon them. And, therefore, he said, ‘Can any one forbid water, that these should not be baptized, who have received the Holy Ghost, even as we?’ at once persuading those present with him, and signifying that unless the Holy Ghost had rested upon them, there would have been, who would have hindered them from Baptism.” And St. Cyprian,§ in proof of the necessity of receiving the Church’s Baptism, “We find in the Acts of the Apostles, that this was carefully observed by the Apostles, and adhered to in the truth of the saving faith, so that when in the house of Cornelius the centurion, the Holy Spirit had descended upon the Gentiles who were there, kindled with the glow of faith, and believing in the Lord with the whole heart, filled with Whom they blessed God in divers tongues, still nevertheless the blessed Apostle Peter, mindful of the Divine and evangelic command, commanded those same persons to be baptized who had already been filled with the Holy Ghost, that nothing might seem to be omitted, or the Apostolic authorities to have failed of keeping universally the law of the Divine command and of the Gospel.” And St. Chryso-

bestowed upon them this, that they should have the name of Jesus Christ called upon them, lest any thing should seem to be wanting to the completeness of the ministry and of the Faith.”

* Acts x. 47, 48. † Acts xi. 17, 18. ‡ L. 3. c. 12. § 15. ed. Massuet.

§ Ep. 72. ad Steph. de Concil.

tome*, "See the dispensation of God. He allowed not the discourse to be finished, nor the Baptism to take place at the command of Peter; but seeing they had evinced an admirable character of mind, and the foundation of the teaching had been laid, and they believed fully that Baptism is the remission of sins, then came the Spirit upon them. And this happened, in that God prepared beforehand a strong defence for Peter. And they did not simply receive the Spirit, but spake with tongues, which astonished also those who had come together. To what end is the matter so ordered? For the sake of the Jews. For they were exceedingly averse to it. Wherefore the whole throughout is wrought of God. And Peter is present, as it were almost simply to be instructed, that for the future they were to have intercourse with the Gentiles, and this was to take place through these persons. And no marvel. For when, after miracles so great, a questioning arose both at Cesarea and at Jerusalem, what had been the case, had these things not taken place? Wherefore they do take place, yea, beyond measure." And St. Cyril,† "This was a peculiar dispensation (*οικονομία τῆς*) on account of the great scruples of those of the Circumcision who believed, that the Spirit would be vouchsafed to Cornelius and his friends before Baptism, so to quell the objection of those who were indignant; whence also it is said of them who spake against it, 'and having heard, they were quiet.'" Lastly, St. Augustine,‡ "Peter feared to deliver the Gospel to the Gentiles, because they of the circumcision who had believed, objected to the Apostles delivering the Christian faith to men uncircumcised. That vessel then removed all doubt. For Cornelius, and they who were with him, were accounted as of those 'animals,' pointed out in that vessel, whom yet God had now cleansed, in that he had 'accepted their alms.' They were then to be 'slain and eaten,' i. e. their forepassed life, wherein they had not known Christ, was to be destroyed, and they were to pass into His body, as it were into the new life of the society of the Church." So little did the Ancients think of the admission into the Church as a thing outward.

* Hom. 24. in Actt. (x. 44.)

† In Cramer's Catena on Acts xi. 23.

‡ Sermon. 149. § 7. 8. The account is given more simply historically in Ps. xcvi. § 13. and in Sermon. 99. de verbis Evang. Luc. 7. § 12. In Sermon. 269, in diem Pentec. he remarks on it, "as the *one* instance of the Holy Spirit being given before Baptism," and having instanced St. Paul, as one baptized by man, though taught of God, he adds the case of Cornelius (De Doct. Christiana. Prol. § 6.) as an additional ground why the ministry of man should not be despised, "that after an angel had announced to him that his prayers were heard, and his alms accepted, he was delivered over to Peter, not only to receive the sacraments from him, but also to hear what he was to believe, what to hope, what to love;" in so many ways does this history show the dignity of the Christian Sacraments!

iii. 3. *Baptism of Simon Magus.*

The Baptism of Simon Magus has been looked upon as the exact reverse of that of Cornelius; as if Cornelius had not only before, but independently of, Baptism, received it's full benefits, Simon Magus had received the Sacrament, but not it's grace, nor any influence from it. And from the case of Simon Magus, they took occasion, in ancient times, to warn Candidates for Baptism of the risk of unworthily receiving that holy Sacrament; in modern, they have employed this instance, in combination with that of Cornelius, as a proof that God has not made His Sacraments the vehicles of His grace, but either bestows it without them, or restrains it from them, as He wills. And this case is so far of a different kind from that of Cornelius, that it does seem inserted as an ensample; it has not, like the dispensation as to Cornelius, any reference to further purposes of God; it stands complete in itself, the exhibition of a bad man, who, whatever Baptism may have been to him, shortly after returned to his former sins, and wallowed in his former mire. It stands, (like the history of the Corinthians who were punished for their profaneness as to the other Sacrament,) as a sort of fence around Baptism, warning people how they venture "to* break through unto the Lord," unsanctified "to gaze, and many of them perish." It is a brand-mark, also, on heresy, that the first heretic either came to Baptism, altogether feignedly, or, at least, shortly afterwards, was "in the gall of bitterness, and bond of iniquity;" either never having been loosed from it, or having forthwith bound it again yet closer around himself. Holy Scripture, perhaps, does not absolutely decide either way. On the one hand, in that it says,† "then Simon himself believed also; and when he was baptized, continued constantly with Philip," it would appear, that he did "for a while believe, though in time of temptation he fell away;" thus, at least, every expression in the Scripture narrative is taken to the letter; and, in this view, Simon Magus, like the Magicians of Egypt, for a while, bowed before the Presence of a Power mightier than his own, and acknowledged "this is the finger of God." "Now I know,"‡ he might say, "that the Lord is greater than all gods; for in the thing wherein they dealt proudly, He was above them:" he had "given himself out to be some great one," and had "bewitched the people of Samaria," and now he witnessed reality take the place of deceit, holiness of unholiness, the kingdom of God of the power of Satan; he saw the bands, which he had wound round the people, fall off, "like a thread of tow, when it toucheth the fire;" and himself, apparently, was carried along with the common impulse, and "when they believed Philip—they were baptized, both men and women; then Simon himself believed also." And the further notice of the history,

* Ex. xix. 21.

† Acts viii. 13.

‡ Ex. xviii. 11.

that "when he was baptized, he continued with Philip, and *wondered* beholding the miracles and signs that were done," seems just to fall in with this frame of mind. Though his belief was of the lowest kind, still there appears no ground for questioning its sincerity; "for a while, he believed," awe-struck and amazed, and "continued with Philip," so long as nothing happened to try his unstable faith, or require any sacrifice to it; he was converted by *Philip*, and with him continued; and it was not until the arrival of *St. Peter* furnished the temptation especially adapted to him, of desiring to exercise again as a Christian, by corrupt means, the influence which he had as a Pagan, that he fell. His history then is, alas! nothing so insulated in that of mankind: it is the type of that common, though fearful occurrence, when men, struck by some awful event around them or in their own lives, or by some imposing act of God's Providence, for a while abandon their evil courses; and then when their besetting temptation recurs, fall back into it, and, for the most part, sink deeper and more miserably. Simon, the sorcerer, but entered the Christian pale to become Simon the arch-heretic, the first seducer of the brethren, the first-born of Satan. And this supposition that a real, though but transitory impression was made upon him, agrees with his subsequent conduct on the terrible denunciation of *St. Peter*; he stands awe-struck and abased; he trusts not in his own prayers;* he humbles himself openly before the Apostles, "Pray ye unto the Lord for me, that none of these things which ye have spoken come upon me." We know that this, too, lasted but for a while; and that the wretched man died opposing the Apostle, whose prayers he now sought; yet, when spoken, it bears the character of sincerity, though but the sincerity of a slavish fear; he seems to speak ignorantly and vaguely, as with but a rude and confused apprehension of what he was deprecating,—"that none of these things which ye have spoken;" still as far as such an one could apprehend spiritual danger, he seems to have felt it, and by shrinking from it, acknowledged its reality. Much this view of the

* So Athanasius contra Catharos, Serm. 3. ap. Cramer, Catena, ad Act. 8, 33. "And of such avail was the exhortation to repentance by this great Apostle, even to so great a sorcerer, and one so full of gall and bitterness, and so replete with so great evils, that he showed signs of repentance, as Scripture testifies of him, 'Pray ye to the Lord for me,' for I have no boldness to approach Him, 'that none of these things come upon me;' nor did the Divine Apostle reject or deny him; for how should he who had suggested it; but this very person, being so great a sorcerer, was so far benefitted by the hope of repentance, that he was so far turned from his wickedness and bitterness, as to say, 'I am not worthy to pray for myself, but do ye pray to the Lord for me.'" —Chrys. ad loc. Hom. 18. in Act. § 3. "In that he says, 'pray ye for me,' these are the words of one confessing and showing his deeds. Lo! how, though a bad man, yet when he was reprov'd, then he believed, and moreover he became humble, when he was again reprov'd."

case of Simon Magus seems to result from the combination of several passages of St. Augustine, who has considered it more in detail than any other Father. "When* that Simon Magus, being baptized by Philip, clave unto him, believing the Divine miracles wrought in his presence, the Apostles came to Samaria, where the sorcerer [Magus] himself also had believed, and where he was baptized, and the Apostles laid their hands on the men who were baptized, and they began to speak with tongues, he wondered and was astonished at so great and Divine a miracle, that upon the imposition of men's hands, the Holy Spirit came and filled men; and he longed, not for the grace, but for the power, not to be made free, but to be uplifted; but when he longed for this, and pride filled his heart, and Satanic impiety, and a haughtiness, which was to be brought down, the Apostle said," &c. "As† that Simon Magus wished to enter on things too high for him, and so *took more pleasure in the power of Apostles, than in the righteousness of Christians.* But when he saw that by the imposition of the Apostle's hands, and through their prayers, God gave the Holy Spirit to the faithful, and because the coming of the Holy Spirit was then attested by a miracle, in that they spake with tongues,—Simon seeing this, wished to work such things, not himself to be such.—The Lord cast out of the temple those who sold doves; but the dove denotes the Holy Spirit; Simon then wished to purchase the Dove, and to sell the Dove; the Lord Jesus Christ, Who dwelt in Peter, came, and with a scourge, cast out of the temple the wicked trafficker." "Was‡ that Simon Magus baptized with Christ's Baptism? They will answer, yes! for they are compelled by the authority of Holy Scripture. I ask, then, whether they confess that his sins were forgiven him? They will confess it. I ask again, why did Peter say to him that he had no part in the lot of the saints? Because, they say, he *afterwards* sinned, wishing to purchase with money the gift of God, whereof he thought the Apostles were sellers." "For§ that Simon Magus was born of water and the Spirit, and yet did not enter into the kingdom of heaven." "—all|| good gifts of God, no one denies; but see with whom they are shared. Consider the gifts of the Church herself. The gift of the Sacraments in Baptism, in the Eucharist, in the other holy mysteries, what a gift it is! Yet this gift Simon Magus also obtained." In like manner, Tertullian¶ speaks of him as a Christian, "Thence also Simon, when now one of the faithful,** because he yet thought on the mountebank sect, and would fain in union with

* In Ps. xxx. Enarr. 3. fin.

† In Ps. 130. § 5.

‡ De Bapt. c. Donatist. L. 4. § 17.

§ De Bapt. c. Donatist. L. 6. § 19.

|| In Ps. 103. Serm. 1. § 9.

¶ De Idol. c. 9.

** Fidelis, a faithful, a baptized Christian.

the wonders of his own art, sell the Holy Spirit by the imposition of hands, cursed by the Apostles, was cast out of the faith.”*

On the other hand, perhaps, on account of the form of the Scripture narrative, “when they believed Philip,—they were baptized, both men and women, *then* Simon himself believed,” it has been more commonly† supposed that Scripture means that his belief was consequent, not on the miracles wrought by Philip, but on the belief of the multitudes who had formerly given heed to him; and that finding himself deserted by his followers, he joined them, feigning belief, and waiting his opportunity to recover within the Church the ascendancy which he had possessed out of it. Thus he would be the type of such as come to Baptism hypocritically, and his first entrance into the Church would be a sort of premeditation of the sin upon which his name has been stamped, the employing secular means to obtain the gifts of God, in order to abuse the gifts of God to secular ends.‡ But of whichsoever class he be the representative, whether of those who receive the gifts of God, and forthwith fall away, or of such, as coming hypocritically, receive nothing, but what they look for, and “have their reward” from the god of this world, in whose name and service they come, and whose wages they seek, either way the example is evidently not to be extended beyond what the case immediately warrants; it is no proof that God withhold His grace from his Sacraments, except when man disqualifies himself from receiving it. It furnishes an awful warning to those who approach in unbelief and hypocrisy, but it gives no disclosure as to God’s general dealings in his Sacraments. It is an excepted case, in which God restrains the overflowings of His goodness, and not to be stretched beyond the marks which he has pointed out; yet it is manifestly only by such undue extension that from the case of one, who closes his own soul against God’s gift, any inference can be made as to God’s dealings with the majority of baptized Christians, who, being baptized when they know neither good nor evil, would not be shut out (if they were so) by any act or character of their own, but by the inscrutable decree of God. In a word, a case in which man excludes himself, furnishes no presumption that God ex-

* Calvin also supposes Simon’s belief to have been real, though he afterwards modifies his statement in conformity with his system. “In that faith is ascribed to him, we do not understand with some that he pretended a faith which he had not; but rather that overcome by the majesty of the Gospel he believed it after a manner, and so acknowledged Christ to be the author of life and salvation, as gladly to subject himself to Him.”—Institt. 3, 2, 10.

† This view is taken by S. Irenæus, (1. 23. [al. 20] 1.) Epiphanius (Hær. 21. init.) Eusebius (H. E. 2. 1.) Jerome (in Ezek. L. 4. c. 16. p. 146. ed. Vall.) St. Chrysostome, and ad loc. St. Cyril. Introd. Lect. § 2. and xvii. 35. S. Gregory (in Ps. v. Pœnitent. § 13. t. 3. p. 2. col. 518.) Corn. a Lapide ad loc. alleges also S. Ambrose de Pœnit. 2. 2. but wrongly.

‡ Nullus jam inter eos iniquus, Spiritum volens emere, dumcogitat vendere. Aug. in Ps. cx. § 2.

cludes others ; the casting out of the man who refused the wedding-garment, yields no ground for thinking that God would not invest those with it, who by reason of their age, could not put it from them. It is, accordingly, to the case of adults alone that this exception is applied by the ancient Church, as it is by its own nature limited to them. Thus St. Jerome,* commenting on the words, 'Thou wast not washed in water to thy health,' says, "there are many washings, which the heathen in their mysteries, and the heretics hold out, who wash all, but 'wash not to health,' wherefore, it is added, 'and thou wast not washed in water to health.' Which indeed may be understood, not only of heretics, but of those attached to the Church (Ecclesiastici) who do not in full faith receive health-giving Baptism.—Of whom it must be said, that they received the water, but received not the Spirit, as that Simon Magus also, who wished to purchase with money the gift of God, was baptized indeed in water, and 'was not baptized to health ;'" and St. Cyril,† "Even Simon Magus once came to the door of Baptism ; he was baptized, but not enlightened. His body he dipped in water, but admitted not the Spirit to illuminate his heart ; his body went down, and came up ; but his soul was not buried with Christ, nor with Him raised. I mention such instances of falls, that thou mayest not fail."

Limited then to the case to which alone it can belong, that of the adult, the case of Simon Magus does give very awful admonition, and that the more needed in any Church, as Infant Baptism comes to be neglected. In his life, as Ananias in his death, he stands as a monument, admonishing all how they dare trifle with the gifts of the Holy Ghost. The invitation to repentance comes with an uncertainty and (so to speak) a misgiving‡ very different from the ordi-

* l. c.

† Introd. Lect. § 2. p. 1. Oxf. Transl.

‡ "And the Apostle having spoken thus straightly and rightly to him, regarding none of these things incurable by repentance ; rather judging them curable, he added, 'repent of thy wickedness, and pray the Lord, if, perhaps, the thought of thy heart may be forgiven thee ;' he says, 'perhaps,' not as questioning it, but because diseases ill-curable, are not yet incurable, but ill-curable ; for had it been incurable, it had been superfluous to say, 'repent, and pray the Lord !' but because repentance avails even in these cases, but that those weighed down in sin have need of *much* repentance and concern, he added, 'if perhaps,' " &c. Athanasius, l. c. "It is evinced that repentance suffices to overcome all sin, through the mercy of God, Who rejoiceth in repentance ; but the addition of 'perhaps,' shews that repentance is with difficulty realized by such as sin against the Divinity Itself, as did Simon, in that he thought that the Holy Spirit would exert His influences out of regard for money." Anon. ib. on v. 22. "Wherefore he said, 'if perhaps,' in order to alarm him by the doubt, that he might seek God with earnestness and tears." —Ammonius Presbyter, ib. on v. 17. who however also gives the more alarming view, "nevertheless it may be conjectured also, that Peter so spake, because Simon seemed to have sinned beyond forgiveness, as having blasphemed against the Holy Ghost, in that he thought that God would yield to money, or

nary tenor of Holy Scripture ; “ if *perhaps* the thought of thine heart may be forgiven thee.” God smote him not at once, like Ananias, offered him repentance, warned him of its difficulty ; and he repented not ; and so he lived on, the father of all heretics,* the first who wrought Satan’s work on earth, as the seducer of the brethren, and, at last, having been suffered, so long as God saw good, was cut off in the crowning act of impiety, cast down to the earth, while he would ascend towards heaven,† at the prayer (together with St. Paul) of the same Apostle, who once had bade him “repent.”

The fearfulness of the subsequent history makes it probable that, whether he profaned the Sacrament of Baptism at the time, by coming to it in hypocrisy, or by admitting so soon after, “ seven other spirits, more wicked” than he which had been “ cast out,” he made it a curse to him, instead of a blessing. And this awfulness, so far from being in any way diminished by the view which the modern school has used to sever off the grace of the Sacrament, is increased by it. For if he came to Baptism in hypocrisy, then it could not be doubted that his subsequent abandonment to the power of Satan, as of one “ sold to work wickedness,” was a judgment upon that previous sin. And as, after receiving the Body of the Lord, Satan entered into Judas, and took final possession of him, so, after the unworthy receiving of Baptism, came he into Simon Magus, and wrought him into a more signal instrument of his kingdom and his blasphemies, and made him, who had so tempted Christ, the first Antichrist ; the first emblem of “ the man of sin.” And thus, combined with the analogy of the other Sacrament, it would open a very awful view of the case of adults who receive Baptism wickedly, from worldly motives, and with contempt of God’s ordinance. For as they “ who eat and drink unworthily, eat and drink judgment to themselves, not discerning the Lord’s Body,” so there seems much reason to fear that they who receive Baptism unworthily, receive it not merely without benefit, but to their hurt, discerning not the Presence of the Holy Trinity, and despising what God hath sanctified. I speak not of particular cases, for God has in a wonderful manner, for His own glory, made Baptism effectual, when administered in mockery‡ by hea-

that he supposed that the Apostles, being full of the Holy Ghost, could be slaves to money, and so through them insulted the Spirit, supposing the Divine Spirit to dwell in such men enslaved to money.” S. Chrysostome supposes the sin to have been remissible. ad loc.

* Iren. l. c. L. 2. Præf. 1. L. 3. Præf. 1. Epiph. Hær. 21.

† See St. Cyril. vi. 10. Oxf. Transl. and note.

‡ The history and authorities are given at length by Tillemont, Mémm. Eccles. t. iv. p. 173 : and it bears the evidence of truth : the fact that the Christian Sacrament of Baptism at least was acted upon the heathen stage, is implied by St. Augustine, who incidentally inquires, whether Baptism administered without any serious intention or in a play (in mimo) is valid ? (de Bapt. c. Donat. L. 7. § 151.) He puts also the case, ‘ if so be, one *suddenly*

thens on a heathen stage, to interest the curiosity of a profane audience, and a pagan emperor; and God has put forth His power to vindicate His own ordinances, by making the poor buffoon a convert, and enduing the convert of Baptism with strength for instant martyrdom. God can vindicate His ordinances, by making them all-powerful either to save or to destroy. But when there is no such signal end to be attained, one would fear that they would be pernicious to the profane recipient. St. Augustine* argues thus, in part from the very case of Simon Magus: "What! although the Lord Himself say of His Body and Blood, the only Sacrifice for our salvation, 'unless a man eat my Flesh, and drink my Blood, he hath no life in him,' doth not the same Apostle teach that this also becomes hurtful to those who abuse it, for he says, 'Whosoever eateth the bread and drinketh the cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord?' See then Divine and Holy things are pernicious to those who abuse them; why not then Baptism?" And again:† "The Church bore Simon Magus by Baptism, to whom however it was said, that he had no part in the inheritance of Christ. Was Baptism, was the Gospel, were the Sacraments, wanting to him? But since love was wanting, he was born in vain, and perhaps it *had been better for him not to have been born;*" and‡ "God sanctifies His Sacrament, so that it may avail to a man who should be truly converted to Him whether before Baptism, or while being baptized, or afterwards; as unless he were converted it would avail to his destruction:" and again he appeals to the Donatists:§ "Ye yourselves have virtually pronounced your judgment that Baptism depends not on their merits, by whom, nor upon theirs, to whom, it is administered, but upon its own holiness and verity, *for His sake by whom it was instituted,* to the destruction of those who use it amiss, to salvation to those who use it rightly." In like way, another ancient writer,|| still from this same case, "For as he who eateth

kindled should receive it faithfully,' which exactly corresponds with the facts of the history. And he proceeds to contrast "one who in the farce believed," with "one who in the Church mocked." The history is briefly this, that the player, when baptized, saw a vision, was converted, and when led, (as the custom was, when the mock baptism was concluded,) before the Emperor, confessed himself converted, and to have become indeed a Christian, and sealed his newly-bestowed faith by immediate martyrdom. The previous profaneness is (it may be remarked) one instance of the necessity, under which the ancient Church was placed, of concealing the mysteries of her faith, which moderns, under the name of the "disciplina arcani," have so ignorantly blamed.

* C. Crescon. Donatist. L. 1. § 30, 31.

† De Baptismo c. Donatist. L. 1. § 14.

‡ Ib. L. 6. § 47.

§ Ibid. L. 4. § 19.

|| Auct. lib. cont. Fulgent. Donat. c. 6. ap. S. Aug. Opp. T. 8. App. p. 6. ed. Ben.

and drinketh the Blood of the Lord unworthily, eateth and drinketh judgment to himself, so he also who receiveth Baptism unworthily, receiveth judgment, not salvation. For both Judas the traitor received the body of Christ, being good, and Simon Magus the Baptism of Christ, being good, but because they did not use well that which was good, being evil, by using evilly they were destroyed. Baptism is a good; the Body and Blood of Christ is a good: the law is good, but only if a man use it lawfully."

The same view is found in other early Fathers, as a general principle, not built at all upon this case. Thus Tertullian* gives as one meaning of the words, "Who shall baptize with the Holy Ghost and with fire," "because a true and stable faith is baptized in water to salvation, but an hypocritical and unstable is baptized with fire to judgment." And Origen,† "Whereas the four say that John confessed that he came to baptize with water, Matthew alone added thereto, 'unto repentance,' teaching that the benefit from Baptism depends upon the purpose of him who is baptized, being imparted to him who repenteth, but to him who cometh without repentance, it will be to the greater damnation;" and St. Athanasius,‡ " 'Blessed is the man to whom the Lord imputeth no sin,' for he is truly blessed who with his whole heart approacheth to Holy Baptism. But whoso is baptized in hypocrisy, (*μετὰ δόλου*) besides that he obtaineth not remission, shall also receive damnation." And so Damascene,§ as a collector of more ancient opinions, "He who cometh in hypocrisy, shall be condemned, rather than benefited."

The history of Simon Magus would, if it may be viewed as hypocritical Baptism, be a testimony that even this did not put a person beyond the mercies of God. It would show it to be reparable although in his case it was not repaired. For St. Peter exhorts him to repentance; and so shows that repentance, though very difficult, was open to him. This were very comforting; for otherwise the painful question must have forced itself upon us, whether (since there is no other appointed means whereby the new birth is bestowed,) one who had received the Sacrament of Regeneration in unbelief had not precluded himself for ever from being born again? Such a case is not elsewhere provided for in Holy Scripture; and it would imply, for the most part, such profane contempt of God's institution, such a servitude to the god of this world, that one should almost dread to argue from general declarations of Holy Scripture, or to speak where God in His word had been silent. Where God indeed gives repentance, we are safe in concluding that he is ready to pardon the offence, however in its own nature it may seem to put a person out of the covenant of grace and repentance, and at the same

* De Bapt. c. 10.

† In Joann, T. 6. § 17.

‡ In Ps. xxxi. 2. T. 2. p. 1050. Supp. Comm. ap. Mont. Coll. Nov. T. 2. p. 90.

§ De Fide, 4, 5.

time to preclude his entering again into it; and to any person who, having thus sinned, is concerned about his salvation, that very concern is a proof that God, in his case, has not withdrawn his Spirit. Or, again, since those tempted to commit it, are either heathen, or members of a sect, which grievously disparages the Sacrament of Baptism, one may hope that they in some measure have done it "ignorantly, in unbelief," through ignorance, not altogether their own sin, but in part the sin of those who have taken upon themselves the care of their souls. Otherwise it seems sinning with so high a hand, and so to cut off the very means of pardon and pledge of grace, that one should be horribly afraid for any one who thought of, or had committed it.

One portion, however, of the ancient Church (the African) seems to have held decisively, not only that this sin of receiving Baptism unworthily would be forgiven upon repentance, but that it did not hinder repentance. St. Augustine, namely, uses this case* as an argument against the Donatists, why the Church did not re-baptize those who sought to be restored to her out of a schismatic communion, although she held the Baptism administered in that communion to be useless while men remained in it. "If they say that sins are not forgiven to one who comes hypocritically† to Baptism, I ask, if he afterwards confess his hypocrisy with a contrite heart and true grief, is he to be baptized again? If it be most insane to affirm this, let them confess that a man may be baptized with the Baptism of Christ, and yet his heart, persevering in malice and sacrilege, would not allow his sins to be done away: and thus let them understand that in communions separated from the Church men may be baptized, (when the Baptism of Christ is given and received, the Sacrament being administered in the same way;) which yet is then first of avail to the remission of sins, when the person being reconciled to the unity of the Church, is freed from the sacrilege of dissent, whereby his sins were retained, and precluded from being forgiven. For as he who had come hypocritically, is not baptized again; but what without Baptism could not be cleansed, is cleansed by that pious correction (of life) and true confession, so that what was before given, then begins to avail to salvation, when that hypocrisy is removed by a true confession; so also the enemy of the love and peace of Christ," &c. St. Augustine frequently repeats this illustration, and speaks confidently as if it were a known fact; as does also another writer‡ of the African Church. It is a little remarkable that the schoolmen and their commentators, although deeply read in the Fathers, or at

* De Baptismo c. Donatist. L. 1. § 18.

† This hypocrisy St. Augustine explains, *ib.* L. 5. c. 18, 19. to be "renouncing the world in words not in deeds, and coming so to baptism."

‡ The author of the sermon on the Passion of Christ in the appendix to Cyprian, quoted by Vazquez in 3 Part. Disp. 159. c. 1.

least with a considerable traditional knowledge of them, when treating expressly on this subject* produce only those two authors, and that out of this same Church. St. Cyril of Jerusalem, on the other hand, speaks of the loss as absolutely irreparable. "If thou feignest," he addresses the catechumen, † "now do men baptize thee, but the Spirit will not baptize thee. Thou art come to a great examination, and enlisting, in this single hour; which if thou lovest, the evil is irreparable, but if thou art thought worthy of the grace, thy soul is enlightened; thou receivest a power which thou hadst not; thou receivest weapons at which the demons tremble; and if thou castest not away thy armor, but keepest the seal upon thy soul, the demon approacheth not; for he is afraid: for by the Spirit of God are devils cast out." It may be that St. Cyril may have meant, as is said also of all impairing of baptismal purity, that it cannot be wholly repaired, since there is no second Baptism, as he says, ‡ "The bath cannot be received twice or thrice; else might a man say, 'Though I fail once, I shall succeed a second time;' but if thou failest the 'once,' it cannot be repaired. For 'there is one Lord, and one Faith, and one Baptism.'" The question is very awful: as, what is not, which concerns our souls? It may suffice to have said thus much upon it, if by any means persons might see that subjects of which they speak lightly, are indeed very fearful.

And thus the case of Simon Magus, so far from lowering the sacrament of Baptism, does, while it points out one case in which men may shut out its grace from themselves, cast a very awful dignity around it, showing how reverentially it must be approached§ and received, and carefully guarded, else might "that which should be for their welfare, become a snare,"|| and that which was ordained as "a savour¶ of life unto life, in them that are saved," be, "in them that perish, a savour of death unto death."

iii. 4. *The Baptism of John.*

The inferiority of the Baptism of John to Christian Baptism is declared by the holy Baptist himself. "I** indeed baptize you with water unto repentance; but He that cometh after me is mightier than

* "Whether Baptism, which on account of the hypocrisy of the Catechumen had not the effect of justifying, have that effect on the removal of that hypocrisy?" Comp. Vazquez, l. c.

† Catch. 17. n. 36.

‡ Procateches. n. 7.

§ Hence our Church kindly requires in adult Baptism that "timely notice be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they be duly exhorted to prepare themselves with prayers and fasting for the receiving the Holy Sacrament."—Rubric prefixed to office of Baptism of those of riper years.

|| Ps. lxi. 22.

¶ 2 Cor. ii. 15, 16.

** Matt. iii. 11.

I; whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire." And this difference of the two Baptisms he alleges as the proof of his own inferiority to his Lord, and as resulting from that inferiority. It was when "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or no,"* that he so "answered." The difference of their Baptisms is the very proof that "He who was coming" was "mightier than" John, and one to whom the holy John was unworthy to perform the very lowest service; their Baptisms were their own; and such as they were, such was the might and efficacy of their Baptisms. The Baptism of John instructive, and significant, and preparatory, as from a holy man, a preacher of repentance, and the forerunner of the Lord; the Baptism of Christ sin-remitting, sanctifying, and life-giving, as being from the Lord, the Redeemer, to whom, as man, the Spirit was without measure given; who, as God, shed forth abundantly that Spirit, which had again in His sacred person resumed His dwelling in man. "I baptize you with water.' Soon," says St. Ambrose,† "has he proved that he is not the Christ, in that he hath only a visible office. For man, consisting of two natures, soul and body, the visible is consecrated by things visible, the invisible by the invisible mystery. For the body is washed with water, the sins of the soul are cleansed by the Spirit. It is one thing we do, another we pray for; although in the very font the hallowing of the Divinity be at hand. For not all water cleanses, but these cannot be separated; and therefore the Baptism of repentance was one thing, that of grace another. This consists of both, that of one only; for since the sins of mind and body are common, so ought also to be the purification. And well did the holy John, signifying that he understood what they thought 'in their hearts,' not by word, but by deed, declare that he was 'not the Christ.' For it is the work of men to bear repentance of sins; it is the gift of God to fulfil the grace of the mystery." And so St. Chrysostome,‡ "Having first laid down the lowliness of his own Baptism, and shown that it hath no more power than to lead man to repentance; for he saith not, 'with water of remission,' but 'of repentance;' then he sets forth His, full of the unspeakable gift. For lest when you hear that He 'cometh after me,' you should despise Him, *learn the might of His gift*, and you will know clearly that I have said nothing worthy or great when I say that I 'am not worthy to unloose the latchet of His shoe.' So when you hear that He is 'mightier than I,' think not that I say this by comparison. For I am not even worthy to be ranked among His slaves, nay not his meanest slaves, nor to obtain the lowest office of ministry; wherefore he says not simply 'shoes,' but not even the

* Luke iii. 15.

† In Luc. L. 2. § 79.

‡ Hom. xi. in Matt. § 4. p. 154. ed Ben.

'latchet,' which is the meanest of all. Then, lest you should think his words the mere words of humility, he adds the proof *from the facts*; for *He, saith he, shall baptize you with the Holy Ghost and with fire."*

This difference our Lord also inculcated, at the same time that He instituted His own Baptism, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."*

Having thus our Lord's own words, no further proof can be necessary; but here again the teaching of Holy Scripture, in its plain meaning, is attested by one remarkable history in the Acts, that of the twelve disciples at Ephesus, who had been "baptized into John's baptism."† The fact that St. Paul required Christian Baptism to be given, as necessary to them, who had already received the Baptism of John, at once separates altogether the two Baptisms, and shows incontrovertibly their essential difference, and the imperfection of that of John. There is but "one Baptism," any more than "one God," and "one Lord." Had then these men before received Christian Baptism, or had the Baptism of John been the same with the Baptism of Christ, St. Paul had not had been baptized. And this, which is contained in the very fact of St. Paul's causing them to be baptized, appears also in the terms employed. As the authors of the Baptisms were different, so also were the objects. The baptism of John was "into John's Baptism," though with the belief in Him who should come after; the Baptism of Christ is into the Holy Trinity. These men had been baptized unto John, as Israel was "baptized unto Moses."‡ John Baptist and Moses both pointed on "to Him who was to come;" Moses to the "Prophet like unto himself, to whom they were to hearken," John to Him "who was among them, whom they knew not." Both appealed to this Prophet as higher than themselves, ("to *Him*" were they to "hearken," and to Moses no longer, except as "speaking of Him;") yet both kept those baptized unto them for the while detained with themselves, their belief in suspense, as it were, and undefined, until He that was "coming should come." The Jewish people, or those whom John baptized, were, for the time, disciples of Moses and of John, to whom they had been baptized, not of Christ. But when the Redemption was accomplished, and Christ had "ascended" into heaven to "give gifts unto men," then it became part of the faith in Him, to be baptized into Him; and being baptized into Him, they became partakers of the Holy Ghost, into whom, with Him and the Father, they were baptized. "Unto what (εἰς τί) were ye baptized? They said, Unto (εἰς) John's Baptism. Then said Paul, John verily baptized with a Baptism of repentance, saying to the people, that they should believe on Him who was coming after him, that is, on Christ Jesus. When

* Acts i. 11.

† Acts xix. 1.

‡ 1 Cor. x. 2.

they heard this, they were baptized *into* (*eis*) the Name of the Lord Jesus." They had previously been baptized unto John by "a Baptism of repentance:" and were sharers with the austere Baptist, the type and model of repentance, and with him looked on to "Him who should come," whom as yet they knew not; now they were baptized into the Lord, and became sharers with the Lord, and were baptized not with a "baptism of repentance" only, but of life, as being baptized unto and made partakers of the life-giving Spirit. So then the two Baptisms could scarcely be made more distinct; the one, the Baptism of John; the other, by whatsoever human agent administered, uniformly and equally, the Baptism of the Lord: the one, the Baptism of repentance, looking onward only to One coming, who should remit sins; the other, the Baptism into Him, who remitteth them, into His own saving, all prevailing Name: the one, the Baptism to John's Baptism; the other, the Baptism into the Holy Trinity: the one, a Baptism, in which they "knew not whether there be any Holy Ghost;" the other, a Baptism, in which "the Holy Ghost came upon them," and dwelt in them, and manifested His presence within them.

This absence of any spiritual gift in John's Baptism coincides also with other declarations of our Lord, and with the order of the Divine dispensation, whereby the descent of the Holy Ghost is seen to be dependent upon the completion of our Redemption and the Ascension of our redeeming Lord. "The* Holy Ghost was not yet [given,] because that Jesus was not yet glorified."

The Baptism of John, then, could not impart the Holy Ghost, even on that ground, that it was administered while our Lord was yet in the flesh, before the Atonement had been made or the world cleansed for His indwelling. As yet He dwelt in our Lord's human nature alone, veiled there, though giving indications of His measureless Presence to those nearest to Him: thence to expand, after the Ascension, and to dwell in His whole body, the Church. And so whether we are considering the greatness of our Saviour's gifts, or the inferiority of those ordinances which prepared for Him, stood even at the very threshold of His coming, yea, evened the way for His feet, made man's rugged heart plain, and his crooked ways straight, and, by the hard and shattering preaching of repentance, "prepared in the desert a high way for our God," we are brought every way to the same result, to see how all our gifts derive their fulness from His Incarnation and meritorious Cross and Passion, how that precious Death infuses life into every thing, as into us, leaving them no longer to be beggarly elements, but changing rites into sacraments, shadows into substance, significance into power,

* John vii. 39.

the washing of the body into the cleansing of soul and body in Him.

This was vividly felt by the ancient Church. Thus Tertullian, who touches also in his nervous way upon the several points which mark the inferiority of John's Baptism.* "Whether the Baptism of John was from heaven or of earth, the Pharisees could give no certain answer, as understanding not, because they believed not.—We, for our small portion of understanding proportioned to our small faith, may account, that that Baptism was Divine, but by command, not in power, in that we read that John was sent by the Lord for this office, in its condition it was human. For it imparted nothing heavenly, but foreministered to heavenly things, appointed to preside over repentance, which is in man's power.—But if repentance be something human, the Baptism of repentance must needs be the same; or, had it been heavenly, it would give both the Holy Spirit and remission of sins. But no one either remits sins, or bestows the Holy Spirit but God only. Even the Lord Himself said that the Holy Spirit would not descend, unless he first ascended to the Father. What the Lord bestowed not as yet, should a servant be able to bestow? So then afterwards, in the Acts of the Apostles, we find that they who had the Baptism of John, had not received the Holy Spirit, whom they knew not of even by hearsay. That then was not heavenly, which gave not things heavenly.—It was then a Baptism of repentance, as it were a candidate for remission and sanctification, which *was to follow in Christ*. For that he 'preached a Baptism of repentance for the remission of sins,' this means 'for a remission to come.' Inasmuch as repentance goes before, remission follows after; and this is to 'prepare the way;' but he who prepar-eth, does not also perfect, but ministers in what is to be perfected by another. Himself professes that not his, but Christ's, were the heavenly things, in that he says, 'He who is of the earth, speaketh of the earth; He who cometh from above, is above all.' Also that he baptized to repentance only, that He should soon come who should 'baptize with the Spirit and with fire.' Let it not disturb any, that He Himself baptized not. For whereto should He baptize? To repentance? To what end then His forerunner? To remission of sins? which He gave with a word! to Himself? Whom in humility He concealed? To the Holy Spirit? Who had not yet descended from the Father! Into the Church? which the Apostles had not yet founded! So then His disciples baptized, as ministers, as did John before as forerunner, with the same Baptism of John, and no other, since there is no other but that afterwards of Christ, which could not yet be given by the disciples, inasmuch as the glory of the Lord was not yet completed, nor the efficacy of the bath provided *through the*

* De Bapt. c. 10, 11. p. 227. ed Prior.

Passion and Resurrection, because neither could our death be destroyed but by the Passion of the Lord, nor life be restored without His Resurrection." In like way also Firmilian;* "Let them consider and understand that there cannot be a spiritual birth without the Spirit; and so the blessed Apostle Paul baptized anew with a spiritual Baptism those who had been baptized by John before the Spirit was sent by the Lord; and not till then did he lay his hands upon them that they might receive the Holy Spirit." And St. Hilary connects the peculiarity of the Baptism of Christ with His power to save.† "And because the operation of the law was now ineffectual to salvation, and John had been a messenger to them, who were to be baptized to repentance, (for *it was the office of the Prophets to recal from sins, but it was peculiar to Christ to save those who believe,*) he saith that he indeed baptized to repentance, but that One mightier was to come, of the office of bearing whose shoe he was unworthy, leaving the glory of bearing about that preaching to the Apostles, to whose 'beautiful feet' it was allotted to 'bear the tidings of the peace' of God." St. Jerome likewise accounts for the imperfectness of John's Baptism, in that it was unconnected with the Passion and Resurrection of the Lord. "Hear‡ what the Scriptures teach. The Baptism of John did not so much remit sins as was a Baptism of repentance to the remission of sins, i. e. to a future remission which was to follow through the sanctification of Christ.—For as he before was the precursor of the Lord, so was his Baptism also preparatory to the Baptism of the Lord. 'He who is of the earth,' he said, 'speaketh earthly things; He who cometh from above is above all.' And again, 'I baptize you in water; He shall baptize in the Spirit.' But if John, as himself confesses, did not 'baptize in the Spirit,' neither, consequently, did he remit sins, because sins are remitted to none without the Holy Spirit. Or if you argue contentiously that John's Baptism therefore remitted sins, because it was from heaven, tell me what more we obtain from the Baptism of Christ? That which remits sins, frees from hell; what frees from hell is perfect. *But no other can be called perfect Baptism than that which is in the Passion and Resurrection of Christ.* Thus, whereas John himself says, 'He must increase, but I must decrease;' thou, with a perverse reverence, ascribing to the Baptism of the servant more than it had, destroyest that of the Lord, leaving nothing especial to it.—But the Baptism of John was in such degree imperfect that it is certain that they who had been baptized by him were afterwards baptized with the Baptism of Christ. For so the history relates, (Acts xix, 1, &c.)"

* Ep. 75. ap. Cyprian. p. 145. ed. St. Maur, as an argument for re-baptizing heretics.

† In Matt. c. 3. § 4.

‡ Adv. Lucif. § 7.

The Ancient Church then assigned to the baptism of John a place, corresponding to the rest of his office, partaking of the character of the law, nay, in one sense, a personification and embodying of the law, in that by the stern preaching of repentance he "was their schoolmaster to lead them to Christ," to Whom he pointed, but, like the law, "unable to make any thing perfect." The baptism of John then was preparatory, the Baptism of Christ perfective; the baptism of John invited to repentance, the Baptism of Christ gave grace upon repentance; the baptism of John stood on the confines of the promised land, was allowed to see it, led men to the borders of it, guided them to it, but itself brought them not into it; higher than the law, as he whose baptism it was, was greater than any born of the sons of men, yet less also than the least in the kingdom of heaven;* greater than the Baptisms of the law, as being nearer to the Redeemer, but yet restrained within the precursorial office, still a shadow of the good things to come, not the reality itself, though brought so near to the Sun of Righteousness, as all but to be kindled with His beams; as all but to convey that which could only be conveyed by Him, in whom alone, as being God as well as man, we could be re-born as sons of God; who alone shed His precious Blood for the sins of the whole world, and in Baptism washes and cleanses His Church with it.

The following passages from the Fathers contain and enforce the several portions of the above view: for the sake of distinctness they may be classified under different heads, but all agree in the same general result, and indeed, though classed according as they use prominently the one or other argument, speak often the same things.

Baptism of John a carrying on of the Office of the Law.

"Neither † repentance avails without grace, nor grace without repentance; for repentance must first condemn sin, that grace may blot it out. So then John, becoming a type of the Law, baptized to repentance, Christ to grace."

"Ye ‡ have heard it read this day, that 'John baptized in Ænon, near Salim.' Ænon signifies 'the eye of punishment;' Salim, 'as-

* "He shows that they had now become greater than John, in that they also should baptize with the Spirit."—Chrys. in Act. Hom. 1. § 5. p. 9.

† "Lo here is specially fulfilled that 'the least in the kingdom of heaven is greater than he.' For lo! the last called of the Apostles, Paul, from his hands the baptized received what John in his baptism gave not."—Scholion ap. Cramer's Catena on Acts xix. 6.

‡ St. Ambrose, Ep. 26. § 7. col. 895. ed Ben.

§ Id. Præf. in Ps. 37, add in Ps. 118 § 19, and Jerome, Ep. 69, ad Ocean. "The forerunner of the Lord, in the waters of the fountains near Salim, which is interpreted 'peace' or 'perfection,' prepares a people for Christ."

ending;’ so it is interpreted. Whoso, then, chooses to be baptized, doth it, foreseeing punishment, and therefore flees to the Sacrament of Baptism, that he may lay aside all sin, and so not be obnoxious to punishment. And perchance he too foresees punishment who is baptized with the ‘Baptism of repentance;’ but *he looks to grace who is baptized in Christ.* The Baptism then of John is the ‘eye of punishment;’ the Baptism of Christ ‘the eye of grace.’—Although John baptized in Ænon, he baptized near the ‘ascending’ [Salim;] he was then very near to Christ, who announced his coming. For the Son of man who ‘descended from heaven, He it is also who ascended into heaven that He might fill all things.’ But because ‘as is the heavenly, such also are the heavenly,’ he also ascendeth into heaven, who, laying aside things earthly, is buried together *in Christ*, (in Baptism, Rom. vi.,) that with Christ he may rise again from the death of sin to newness of life and participation of the inheritance, as it is written, ‘heir of God, joint heir with Christ.’”

“The* discourse with Nicodemus being now ended, the Divine Evangelist joins on another most useful relation. For, led by the light of the Divine Spirit to relate the things whereof was chiefest need, he knew that it would be exceedingly useful that the readers should know clearly, how great was the superiority of the Baptism of Christ above that of John. For it was not to be expected but that some would arise, who, for lack of wisdom, should venture to say either that there was no difference between them, but that each must be honored alike, or gliding into a yet more boorish ignorance, take away the superiority from that of Christ, and shamelessly ascribe it to that of water.—In that he baptized not in the same fountains as Christ, but near Salim, and in some of the neighboring fountains around, he pointed out in a way the difference of the Baptisms, showing, as in a figure, that his Baptism is not the same as that from our Saviour Christ, yet was near it, and around it, bringing in a sort of preparation and introduction of the more perfect. As then the law also by Moses is said to ‘have a shadow of the good things to come, not the very image of the things’ (for the Mosaic letter is a sort of previous exercise and instruction introductory to the worship in spirit, and travailing with the truth which lay secretly within,) so also you will perceive in the Baptism to repentance.”

Baptism of John higher than Jewish rites, but imperfect.

“The† Apostle says, ‘Whosoever of us have been baptized in Christ Jesus.’ He saith then that our Baptism is *in Christ Jesus*. But Christ Himself is related to have been baptized by John, not

* Cyril. Alex. in Joh. iii. 22.

† Orig. in Ep. ad Rom. L. 5. § 8. p. 561.

with that Baptism which is in Christ, but with that which is in the law. For so Himself also says to John, 'Suffer now, for so it becometh us to fulfil all righteousness.' Wherein He shows that the Baptism of John is the completion of the old, not the beginning of the new."

"The* multitude went out, not to hear what he said, but for what? 'To be baptized, confessing their sins.' But, when come, they were taught the things of Christ, and the differences of the Baptism. Yet was it more solemn than the Jewish Baptism, and therefore all pressed to it; yet even thus it was imperfect."

"He† said not the Baptism of John is nothing, but that it is imperfect; nor did he add this without reason, but in order to teach and persuade them to be baptized unto the Name of Jesus, which also they do, and receive the Spirit through the laying on of Paul's hands."

"Moses‡ baptized, but with water, and before this, in the cloud and in the sea; but this was typically, as Paul also pronounces the sea a type of the water; the cloud, of the Spirit; the manna, of the bread of life; the drink, of the Divine draught. John also baptized, and he no longer Judaically, for he baptized not with water only, but 'to repentance;' but not as yet altogether spiritually, for it addeth not 'with the Spirit.' Jesus also baptizeth, but with the Spirit. This is its perfection."

"But§ since your piety hath demanded of us an account of the most amazing Baptism of the Gospel, I think it in harmony with what has been above said on the 'kingdom of heaven,' that we should observe briefly the difference between Moses' baptism and that of John, and then, by the grace of God, we shall be fit to perceive the surpassing wondrousness in the Baptism of our Lord Jesus Christ, in the incomparable exceedingness of glory. For the Only-Begotten Son of the Living God declared that there was here what was 'greater than the temple,' 'greater than Solomon,' 'greater than Jonas.' And the Apostle having related the glory of Moses in the ministry of the law, to the Jews inapproachable, testifieth subjoining, 'for that which was glorified had no glory in this respect, on account of the glory which excelleth;' and John the Baptist, than whom 'no one was greater among those born of woman,' testifieth, saying, at one time, that 'He must increase, and I must decrease,' at another, 'I indeed baptize you with water unto repentance, but He baptizeth you with the Holy Ghost and with fire,' and many like things. For by how much the Holy Ghost is more excellent than water, by so much plainly is He who baptizeth

* Chrys. Hom. 17. (al. 16.) in Joh. § 2. p. 98.

† Id. Hom. 40. in Act. § 1.

‡ Greg. Naz. Orat. 39 (in S. Lumina,) § 17. p. 688. ed. Ben.

§ Auct. de Bapt. L. 1. c. 5. ap. S. Basil. Opp. t. 2. p. 633. ed. Ben.

with the Holy Spirit than he who baptizeth with water, and the Baptism itself; so that John himself being such and so great, and having such witness from the Lord, said unashamed, 'I am not worthy to unloose the latchet of His shoe.' From all this the exceeding excellence of the Baptism according to the Gospel of Christ is plain, which, though it is impossible to conceive of as it deserves, it is pious and useful to speak of, as one is able and enabled by God, out of Scripture itself. The baptism then delivered by Moses, first of all recognized a difference of sins, for all sins had not the gift of remission; then it required divers sacrifices; was very precise about purifying; separated for a time him who was in defilement; observed times and seasons; and then received baptism, as a seal of cleansing. But the baptism of John had manifold more. For it made no distinction of sins, required no difference of sacrifices, no accuracy of purification, no observance of days or seasons; but without any delay a man came to the grace of God and His Christ, confessing his sins, of whatever kind and magnitude they might be, and immediately received remission of sins. But the Baptism of the Lord hath a value far above all human [baptism,] and a glory high above all human desire and prayer, and an exceedingness of grace and power more than the sun is superior to the stars."

"As* we enter upon the consideration of the saving and new, i. e. the spiritual and evangelical Baptism, the first presents itself the well-known preaching begun by John the Baptist, who departing a little from the law, i. e. from the oldest baptism of Moses, and paving the way for the new and true grace, by the baptism which meantime he used of water and repentance gradually prepared and accustomed the Jews to hear of the future spiritual Baptism which he announced, 'He shall baptize you with the Holy Ghost, and with fire.'—The Lord also confirmed these same words of John after His Resurrection (Acts i.) And Peter also rehearsed these same words of the Lord, giving account of himself in presence of the Apostles (Acts vi.,) and again (Acts xv.)"

Preparatory and Initiatory to the Gospel.

" '† baptize you with water unto repentance,' as it were cleansing and turning you from evil things, and inviting you to repentance, for I am come 'to make ready for the Lord a prepared people,' and, through the baptism of repentance, to make ready a place for Him Who shall 'come after me,' and therefore shall benefit you much more mightily and excellently than I can, for His Baptism is not for the body only, but the Holy Spirit filleth the repentant, and a

* Lib. de Rebapt. ap. Cypr. p. 354.

† Orig. in Joh. t. 6. § 17. p. 132.

diviner fire consumeth all material and exhausteth all earthly, not only from him who has received it, but also from him who heareth those who have it," [i. e. not the first disciples only, but their successors.]

"Purposing* to baptize in the Holy Ghost and fire, He, by John, sent before Him the mysterious images [sacramenta] of His Baptism."

"John† preached the baptism of repentance, and all Judea went out to him. The Lord preacheth the Baptism of adoption of sons, and which of those that hope in him will not obey? That baptism was introductory; this perfective: that, departure from sins; this, union with God."

"If‡ any ask whether the Baptism of the disciples" [while our Lord was on earth] "had any thing more than that of John, I would say nothing; for both of them were destitute of the grace of the Spirit, and both had one object in baptizing, to bring the baptized to Christ."

"Immediately§ on Baptism, they [the 12 at Antioch] prophesied. This the baptism of John had not, wherefore also it was imperfect. But that they might be fitted for such things, his office rather was to prepare them beforehand. So that this was the very object of John in baptizing, 'that they should believe in Him Who is coming after him.' Hence appears that great doctrine, that they who are baptized are perfectly purified from sins. For if they were not purified, they could not have received the Spirit, nor had the gifts forthwith vouchsafed to them. Consider, too, that the gift was two-fold, both tongues and prophesying. And well did he call John's baptism 'a baptism of repentance,' and not 'of remission,' leading them on and persuading them that it was destitute of it. For remission was the operation of that subsequently given."

"The|| Baptism of John was the introduction to the Gospel [good tidings] of grace; wherefore also it was not above the law; since neither could those who had sinned against the law, in this receive forgiveness of sins through repentance and faith in Christ."

"They¶ were not born again who were baptized with the baptism of John, by whom Christ also was baptized, but by a sort of precursory office of him who said, 'Prepare ye the way of the Lord,' they were prepared for Him in Whom Alone they could be re-born. For His Baptism was not 'in water' only, as was John's, but also 'in the Holy Spirit:' that whosoever believeth in Christ may be re-

* Ambr. de Pœnit. c. 8. § 34.

† S. Bas. in S. Bapt. § 1. T. 2. p. 114.

‡ Chrys. in Joh. 29. al. 28. § 1. p. 165.

§ Id. in Act. Hom. 40. § 2. p. 304.

|| Quæst. et respons. ad Orth. ap. Justin. M. Resp. 37.

¶ S. Aug. Enchirid. c. 49.

born of that Spirit, of Whom Christ being born, needed not to be re-born."

"Those* who have been baptized with the Baptism of John were baptized by Paul on no other ground than that the baptism of John was not the Baptism of Christ, but given to John by Christ, so as properly to be called John's baptism. John received, by a certain dispensation, not to abide, but so far as was necessary, to prepare the way for the Lord, Whose precursor he was to be. To none of the Prophets, to no man do we read in the Divine Scriptures was it given to baptize with water of repentance to remission of sin, which was given to John, that from the wondrous grace, the hearts of the people hanging upon him, he might prepare in them a way for Him, Whom he declared to be so much greater than himself. But the Lord Jesus Christ 'cleanses the Church' with a Baptism of such sort, as that after it has been received, no other should be required; but John fore-baptized with one of such sort, that after it had been received, the Baptism of the Lord was also necessary; not that it should be repeated, but that to those who had received the baptism of John should be given the Baptism of Christ also, for Whom he prepared the way. Except to show forth the humility of Christ [in receiving it,] the baptism of John had not been needed: again, had the end been in John, then after John's baptism had been no need of the Baptism of Christ. But because 'Christ is the end of the law to every one that believeth,' John pointed out to Whom they must go; there to abide, when arrived at Him. Had John baptized only Christ, John had been thought the dispenser of a better Baptism (in that Christ Himself alone was baptized with it) than Christ's wherewith Christians are baptized: and again, must all be baptized first with the baptism of John and then with Christ's, the Baptism of Christ had of necessity appeared less full and perfect, as not sufficing alone to salvation."

"Know† they that the grace and the ground of John's baptism was other [than the Christian,] nor did it appertain to that virtue, whereby, through the Holy Spirit, they are re-born, of whom it is said 'who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' For as the Old Testament is an attestation of the New, and 'the law was given by Moses, but grace and truth were wrought by Jesus Christ,' as divers sacrifices prefigured One Victim, and the slaying of many lambs was ended by His immolation, of Whom it is said 'behold the Lamb of God, behold Him Who taketh away the sin of the world,' so also John being not Christ, but the precursor of Christ; not 'the Bridegroom,' but 'the

* Id. de Bapt. c. Donat. v. 9.

† Leo. Ep. 16. [al. 4.] ad Episc. Sic. c. 6.

friend of the Bridegroom,' was so faithful, 'seeking not his own, but the things of Jesus Christ,' as to profess himself 'unworthy to loose the shoes of His feet,' since he 'baptized in water to repentance,' but He should baptize in the Holy Ghost and fire, Who by a twofold power, should both restore life and consume sin."

"John* baptizeth not with the Spirit, but with water; because, unable to remit sins, he washes the bodies of the baptized with water, but not their minds with forgiveness. Why then doth he baptize, who by baptism frees not from sin, except that maintaining the order of his precursorial office, he, who by his birth had gone before His Birth, should by baptizing also go before the Baptism of the Lord? And he who by preaching had been made the precursor of Christ, should by baptizing also be His precursor through the image of His Sacrament."

It is evident to all readers, that John not only preached the baptism of repentance, but even gave it to some; yet could he not give his own baptism 'to the remission of sins.' For remission of sins is given us only in the Baptism of Christ. That then is to be observed which is said, 'preaching the baptism of repentance to the remission of sins,' because, being unable to give a baptism 'to the remission of sins,' he 'preached' it: that as he was the precursor of the Incarnate Word of the Father by the word of preaching, so by his baptism, whereby sins cannot be remitted, he might be the precursor of that Baptism of repentance, whereby sins are remitted; that so, inasmuch as his word went before the Presence of the Redeemer, his very baptism also might go before, and become a shadow of the truth."

"The† fourth sort of baptism was that of John, being introductory, and leading to repentance those baptized, that they might believe in Christ. 'For I,' he saith, 'baptize you with water, but He Who cometh after me, He shall baptize you with the Holy Ghost and fire.' John then by the water cleanses, preparatory for the Spirit."

Several points are observable in these passages; 1st, as to the relation of this teaching of the Fathers to the text of Scripture; 2nd, as to their sense of the dignity of their Lord's Baptism; 3rd, as to their agreement among themselves and the points whereon they differ.

1st, then, they keep close to the simple meaning of Holy Scripture. Their view is founded not on any conclusions of human

* Greg. Hom. 7. in Evang. § 3.

† Id. Hom. 20. in Evang. § 2.

‡ Joh. Damascen. de Fide, L. 5. c. 9. The same division of Baptism, and the same distinction, derived from Greek sources, occurs in Barhebræus' work on Christian doctrine. See the Author's analysis of it in Dr. Nicoll's Catal. MSS. Arab. Bibl. Bodl. ed Pusey, p. 460, n. b.

reasoning, but on the plain facts and words of Scripture. They dwell chiefly on the fact that those baptized with John's baptism were by St. Paul commanded to be baptized with that of Christ, therefore the two baptisms could not be the same, or of equal value,*—or on John's own words, that his baptism was with water, Christ's with the Spirit. They felt the difficulties which moderns have urged, as, "if John's baptism were imperfect, had the Apostles only an imperfect baptism?" but they preferred to say, "they knew not, what they did not know," than to bend what was said plainly, in order to fit in with what was left obscure.

2. The high dignity of the Baptism of Christ, and its spiritual character follows, in that its very characteristic is that it is "with the Spirit." A "water-baptism" (as people now speak) is no other than the baptism of the forerunner; that which makes the Baptism of Christ to be what it is, is that it is "the Baptism of the Spirit." The unworthy recipient may, like Simon Magus, exclude the Spirit, or receive Him to destruction; but in Christianity there is no two-fold Baptism, no separation, except in thought, between the outward form and the inward substance; as if the body were washed at one time with water, the soul, at another, purified by the Spirit; or as if the water-baptism were but an outward symbol of what had been previously, or might be subsequently, bestowed; "water-baptism" was but around the Saviour, was but a shadow of the substance which He had and gave, sent before his face to prepare the way before Him, a type and image of His gift. "Water-baptism" was indeed (as moderns speak) an emblem of the Baptism of the Spirit, but it *is* so no more; "the shadow[†] fled away when" the "day broke:" the baptism of John was an image of the Baptism of their Lord, of Him who was to come; but, now that He is come, and hath left His Spirit with the Church, their Lord's Baptism is no empty unsubstantial shadow of something still future and distinct from it, as though He also baptized to One "who should come after," or as if the dispensation of the Spirit were different from His.

* "Paul gave the Baptism of Christ to men, because they had not the Baptism of Christ, but the baptism of John, (as themselves answered,) which does not pertain to the Baptism of Christ, nor is any part or degree of it; otherwise, either the water of Christ's Baptism was then repeated, or if the Baptism of Christ was then perfected by two baptizings in water, it is less perfect now, because that which was given by John is not given; either of which were impious and profane to think. Paul then gave the Baptism of Christ to those who had not the Baptism of Christ, but of John. But why the Baptism of John was then necessary, which now is not, does not belong to this question, except only that it appears that the Baptism of John was one, that of Christ another; as was that baptism another, in which the Apostle says, 'our fathers were baptized in the cloud and in the sea,' when by Moses they passed through the Red Sea."—Aug. in litt. Petil. L. 2. c. 37.

† Cant. 2. 17.

“This Baptism,” says St. Chrysosteme,* “alone has the grace of the Spirit; that of John was void of the gift.”

“The difference between the grace of the Spirit, and the baptism of water,” says St. Basil,† “may be understood from this also, that John Baptized with water to repentance, but our Lord Jesus Christ with the Holy Spirit; ‘I indeed,’ he saith, ‘baptize you with water,’ &c.”

“John,” says St. Ambrose,‡ “baptized with water, Christ with the Spirit.”

And Origen,§ “This also must be noted, that the baptism of John was inferior to the Baptism of Jesus given by His disciples. Thus they who in the Acts were ‘baptized unto the baptism of John,’ not having even ‘heard whether there be any Holy Ghost,’ are baptized a second time by the Apostle. For regeneration took place not with John, but with Jesus, through His disciples, and that which is called ‘the bath of regeneration,’ which takes place with ‘renewal of the Spirit,’ Who now also is ‘borne above the water,’ being from God, ‘though He doth not enter into all after the water,” [i. e. not upon such as come hypocritically.]

And St. Jerome,|| “They who had received John’s baptism, because they knew not the Holy Spirit, are baptized again, lest any should think that the water, without the Holy Spirit, could suffice to Jews and Gentiles to salvation.”

This peculiar gift of the Spirit in Christian Baptism again was in their minds connected with their Lord’s commission to baptize; and the baptism of John must needs be defective, because he had received no title to baptize in the Name of the Trinity. Thus St. Jerome,¶ “Whosoever saith that he believeth in Christ, not believing in the Holy Spirit, hath not the eyes of a perfect faith. Whence also in the Acts, they who had been baptized with the baptism of John to Him who was to come, i. e. in the Name of the Lord Jesus, because they answered Paul’s inquiry, ‘We do not even know whether there be any Holy Ghost,’ are baptized again; rather, receive then the true Baptism, because, without the Holy Ghost, and the mystery of the Trinity, whatever is received into Either Person is imperfect.” And Ammonius,** “So then the baptism of John contained an invitation to repentance only, not to remission of sin also—so that the difference of the baptism of John and that of believers is this, that that of believers gives remission of sins also. John when baptizing said, ‘I baptize thee to Him who cometh after me, and require thee to believe in Him, that He is the Lamb of God,’ but he who baptiz-

* In Matt. Hom. 12. § 3. p. 164.

† De Sp. S. c. 15.

‡ In Luc. Lib. 10. § 141.

§ In Joh. t. 6. § 17. p. 133-4.

|| Ep. 69. ad Ocean. § 6.

¶ In Joel, c. 2. v. 28.

** In Cramer’s Catena on Acts xix. 5.

eth according to the Faith says, 'I baptize thee into the Name of the Father and of the Son and of the Holy Ghost, 'to believe in the Consubstantial Trinity, both cleansing and stripping him of his former way of worship, and clothing him anew into Christ, and clearly enouncing the Faith.'

3. This case illustrates how, amid subordinate difference of opinion there may be and is substantial agreement in the ancient Church. All agree in this, that the Baptism of their Lord was unutterably greater than that of St. John, and that, because Scripture had set the Baptism of the Lord so far above that of the servant; all agree that one was "in water," the other was "with the Spirit," because the letter of Scripture so testified; what further consequences this involved, was matter of human judgment, and each decided as he thought the tenor of Scripture led, yet without interfering with this first principle, which Scripture had clearly stated. Thus the one who thought that without the Spirit there could be no remission of sins, understood the words, "the Baptism of repentance to the remission of sins," of a future remission,* which they were to obtain in Him to whom this "Baptism of repentance" guided them, and so denied that the Baptism of John had any gift of grace: another† thought that it gave remission, but suspended and "in hope" only, until the atoning Sacrifice was completed, and themselves made partakers of it: others,‡ on the contrary, considering that the words, "to remission of sins," went more naturally to express

* See Tertullian above, p. 197, 8. Jerome, p. 248. Gregory, p. 257. So Theophylact also with great clearness, in Marc. 1. "The baptism of John had no remission of sins, but only brought in repentance to men; how then saith Mark here 'to the remission of sins?' We say then that he 'preached the baptism of repentance;' but this preaching of repentance, whither led it? to the 'remission of sins,' i. e. to Christ's Baptism; as when we say, 'There came an attendant on the king proclaiming the preparation of food for the benefit of those preparing them,' we do not mean that 'the attendant is to benefit those who prepare the royal food,' but that he proclaimed the preparation of the food, that they who had prepared it, having received the king, might be benefited by him. So then here also the precursor proclaimed the baptism of repentance, that they who repented, having received Christ, might obtain remission of sins."

† S. Aug. de Bapt. c. Donat. v. 10. "Wherefore though I believe that John in such wise baptized 'in water of repentance to remission of sins,' that sins were 'in hope' remitted to those baptized by him, in like manner as the resurrection which is looked for at the end is wrought in us in hope, as the Apostle saith, 'because He hath raised us together, and hath made us sit together in heavenly places,' and yet he also says, 'for in hope we have been saved.' For John himself also, when he saith, 'I indeed baptize you in water to repentance, to remission of sins,' seeing the Lord, saith, 'Behold the Lamb of God, behold Him who taketh away the sins of the world.'"

‡ This way is taken by the author of the *De Rebaptismate* ap. Cypr. (above p. 202.) of the *De Rebaptismo* ap. Basil. (ab. p. 201.) S. Gregory Nyss. in laud. Basil. t. 3. p. 482, as well as St. Cyril below.

that "remission of sins" was the direct end of St. John's "Baptism of repentance," supposed that it was bestowed upon all who came sincerely to it, and yet were they at no loss to see the excellences of Christian Baptism, which still set it far above that of John's, even if this privilege were conceded to his. Christian Baptism still had peculiarly its own, the adoption of sons, the union with the Incarnate Word; it had not only "forgiveness of sins, and removal of punishment;" but, to use St. Chrysostome's words on this very subject, "righteousness also, and sanctification, and redemption, and adoption, and brotherhood, and participation of the heritage and abundant ministration of the Holy Spirit, for all these things he implied when he said, 'He shall baptize you with the Holy Ghost and with fire;' by the very metaphor showing the abundance of the gift, for he does not say, 'He shall give you the Holy Ghost,' but, 'He shall baptize you with the Holy Ghost;' and by the addition of 'fire,' he points out the vehemence and efficacy of the grace." Thus St. Cyril, who did think that remission of sins was given by John's Baptism,* adds, "*Thou hast, as the glory of Baptism, the Son of God Himself, the Only-Begotten.* For why should I henceforth speak of man? John was great, but what was he to the Lord? Loud was that voice, but what is it to the Word? Most glorious was the herald, but what to the king? Glorious was he who baptized with water, but what to Him who baptizeth with the Holy Ghost and with fire:" so likewise another, above quoted,† added that the exceedingness of its grace and power was more than the sun above the stars, yea, the recorded sayings of the saints more mightily establish its incomparable superiority." And St. Augustine, when refraining from pressing his own view,‡ inasmuch as some might argue that sins were remitted in John's Baptism while some further sanctification was, through the Baptism of Christ, bestowed upon those whom Paul commanded to be again baptized," does not contemplate any other alternative, than that the Baptism of our Lord should have conferred some further grace. Remarkable in this way

* Catech. Lect. 3. § 7—9. p. 29. 30. Oxf. Transl. † P. 202.

‡ l. c. This passage has been often alleged (as by Chemnitz Exam. Conc. Trid. de Bapt.) as if St. Augustine had no very decided view on the subject, but it is plain from the context that he simply drops this part of the argument, as not essential to the point he had in view, for he proceeds (c. 11 :) "For that ought to be kept mainly in view which most effects this question (whatever be the case of John's baptism since he evidently belonged to the unity of Christ,) why persons must needs be baptized after the Baptism of Saint John, and not after that of covetous bishops. What reason can there be then that the Baptism which Paul commanded them to receive, was not the same which was given by John? But neither indeed was the baptism of John himself repeated, when the Apostle Paul bade those baptized by him to be baptized in Christ. For what they had not received from the friend of the Bridegroom, that they were to receive from the Bridegroom Himself, of Whom that friend said, 'This is He Who baptizeth in the Holy Ghost.'"

is the comment of one, not of the most eminent of the Fathers, on the testimony of Holy Scripture to Apollos, that he was "fervent in spirit," although he then "knew only the Baptism of John." This writer does not go about to lower the witness of Scripture, as if a man could be "fervent in spirit" without the Spirit; rather he exalts this testimony to him, and yet shows that our Christian privilege is higher, in that we not only may be kindled *by* the Spirit, as from without, but have Him dwelling in us, and are His temple, are not only guided and led by Him, as by an Angel, but are the living creatures of Ezekiel's vision, living through His life within us, "when those went, these went; and when those stood, they stood; for the spirit of the living creature was *in* the wheels," propelling them by an inward principle of vitality, not by outward impulse. "Again it must be noted, says Ammonius,* "that after the Baptism of Christ, through the laying on of the hands of the baptizer, the Holy Ghost descends on the baptized; and that they who were baptized with John's Baptism had not the Holy Ghost. How, then, was Apollos, being only baptized into John's Baptism, 'fervent in Spirit?' Though it is said that Apollos was 'fervent in Spirit,' it is not said that he 'had the Spirit;' accordingly, he neither spake with tongues nor prophesied. It is one thing then to be 'fervent in Spirit,' another to 'have the Holy Spirit;' he who 'hath the Holy Spirit' hath it indwelling in him, and the Spirit Himself spake from within, many of which instances have occurred; how He 'spake to Philip,' to Peter, to the Apostles, to Paul and his companions, forbidding them to speak the word, or to speak it in certain cities: but he who is 'fervent in Spirit,' did things through illumination and impulse from without, being guided by the Spirit, as if he were guided or guarded by an Angel. And say not, how could he be 'fervent in Spirit' who was not partaker of the Spirit? for you may infer things invisible from those visible. If the sun, being without, and fire, by being near, or, as in the case of fire, at a little distance from bodies, warmeth our bodies, what must we say of the Divine Spirit, which is indeed the most vehement fire, kindling the inner man, although It dwell not within, but be without? It is possible then, in that all things are possible to God, that one may be warmed, although that which warmeth him be not in himself."

Scarcely less instructive, in its way, than this agreement of the ancient Church as to the inferiority of the Baptism of John to that of our Lord, is the agreement of the school of Calvin (with whom the later Lutherans† coincided,) as to its identity and equality, the grounds upon which those built it, from whom *this* traditional agreement was derived, or the incongruity of the mode in which they

* In Cramer's Catena, xix. 5.

† Luther himself at an earlier period (1520) laid down, that "John had only a baptism of repentance, Christ, a Baptism of grace; that Christ's Baptism alone was a Sacrament; that the Baptism of John was preparatory only, that

explained away the Scriptures opposed to them. The author of this, as of all other deprivations of the doctrine of the Sacraments, was Zuingli; the ground, which the rest repeated after him, was the denial of the inward grace or mystic efficacy of the Sacrament.—“The Baptism of John worked nothing,” says Zuingli:—“(I speak here,” he adds,* “of the Baptism of water, not of the internal bedewing, which takes place through the Holy Spirit;) the Baptism of Christ works nothing, for Christ was content with the Baptism of John, both for Himself (!) and for His disciples; whereas, had His Baptism had any thing fuller, He would have baptized the disciples a second time, and not allowed Himself to be baptized with the Baptism of John.”(!) It being settled, on such grounds, that the Baptism of our Lord has no inward grace, the Baptisms could not but be the same; i. e. alike empty in themselves, and but appendages of the same teaching. “John baptized to initiate to repentance, and promised that there should be salvation in Him who should come after him, for that He was the Lamb, who alone took away sin, in whom also he taught to trust. The Baptism then of John *required* a new life, and pointed to hope in Christ. And this was the Baptism of doctrine (for both equally baptized with water,) the Baptism of Christ *required* nothing else, for He began to preach no otherwise than John, ‘Repent ye.’ For, that Christ Himself is the hope, and John was not the hope, since ‘he was not the light,’ but sent to Christ, this made no difference in the Baptism: for both tended to Christ, i. e. *required* a new life, to be formed after the pattern of Christ. Since then John taught that the life was to be changed, and formed after the pattern of Christ, and Christ *taught* no otherwise, (for what does all Christ’s teaching *require* other than a new life to be formed according to the will of God, and to trust unshakenly in Christ?) *it follows that if the Baptism of doctrine was the same, that of the water was the same also.*” The promise then that they should be “baptized with the Holy Ghost and with fire,” was, according to this writer, a mere outward thing, confined to the Apostles, “as outward,” he says,† “as the Baptism of water;” the

it had no grace [did not remit sin,] but rather brought despair, until it ended in Christ; and that those so baptized needed to be again baptized.” (Disp. de Bapt. Leg. Joh. et Christi. Opp. t. 1. p. 373.) In 1541 he held that “it did not *much* differ from the Baptism of Christ,” (Sermons on Infant Bapt. Opp. Germ. t. 7. f. 460. ap. Gerh. Loc. de Bapt. c. 3. s. 5. § 55.) in 1546, “that the penitent obtained by it remission of sins;” (Serm. 1, on the Bapt. of Christ, Opp. Germ. t. 8. f. 301. ap. Gerh. l. c.) which however does not go beyond some of the Fathers. Melancthon also varied; he contrasted the two baptisms in the Loci ed. 1520; identified them in the ed. 1558; and was the channel through which the reformed theory came among the Lutherans; thenceforth it became a regular part of their traditional system.

* De nova et falsa Relig. cap. de Baptismo, t. 2. f. 200. l.

† Ib. f. 199. v. He admits another “baptism of the Holy Spirit, wherewith all are bedewed internally who believe in Christ,” and this baptism, according

invocation of the Name of the Holy Trinity was also outward; "*it is an outward thing*, that when they are baptized, there concur the sacred words, 'In the Name of, &c.,' and *a sign of the real substance and a ceremony.*"* In like way Calvin,† "It is most certain that the ministry [Baptism] of John was altogether the same as that afterwards delegated to the Apostles. For its being administered by different hands does not make the Baptism different, but the identity of doctrine shows it to be identical. John and the Apostles agreed in the same doctrine; both baptized 'to repentance,‡ to the remission of sins;' both into the Name of Christ, from whom was repentance and remission of sins. John said that 'He was the Lamb of God, by whom the sins of the world were taken away:' thereby declaring Him to be a Victim accepted by the Father, the Propitiator of justice and Author of salvation. What could the Apostles add to this confession?" And even the later Lutherans allowed themselves to be misled by the modern theory, that Sacraments were seals of the word preached, whence even Brentius§ asserts, that "the Baptism of John and the Apostles and the whole Christian Church was not only altogether the same, but that John was the first who administered that Baptism, which the Church uses to this day, and shall use to the end of the world;" and as the ground of this, alleges, "For the Baptism of John is such as is his teaching and his word. For since the *sacraments depend upon the word, and are constituted by the word*, they must be compared with the word, and be judged of according to the nature of the word whence they derive their hallowing. But we have shown that there is no difference between the *teaching* and word of John and of the Apostles. How *then* should their Baptisms differ?"

Such being the *à priori* and theoretic way in which men came to assert the identity of the baptism of St. John with that of our Lord, it is instructive to observe its effect on the interpretation of the two passages, on which Antiquity chiefly rested their disparity; the dec-

to him, consists in teaching, for he assigns as its ground, only the texts, "No one can come unto Me, except whom the Father draws," and "They shall all be taught of God."

* Ib. f. 202.

† Inst. 4. 15. 7.

‡ This is not true, the Apostles baptized *upon* repentance, but not "to repentance;" John "preached the baptism of *repentance* to the remission of sins" [i. e. with the view to their ulterior remission:] the Apostles baptized not "to repentance," but directly "to the remission of sins." Acts ii. 38.—Neither does it appear that John baptized plainly "unto Christ," or indeed to Him that was coming" at all, (though some have so understood St. Paul's words,) but rather St. Paul says, he "baptized to repentance, that so they might believe in Him who should come:" certainly he did not baptize into the Name of the Trinity.

§ Hom. 21. in Ev. Luc.

laration of the Baptist himself, and the act of St. Paul. For the first, whereas the Baptist says, "I baptize with water, but He *shall* baptize with the Holy Ghost and with fire," they said that he meant that "he was only the outward minister of the outward element, but that it was Christ who gave the Spirit, and that the miracle of the day of Pentecost would attest this;" so that when he said that he "baptized with water," he did not mean that his baptism was only in water, that it was any more a mere "baptism with water" than that of our Lord; rather that it was, equally with His, "with the Holy Ghost;" only that himself, as being a mere man, did not give to the baptism its power and efficacy,* that he being man had no power to bestow the Presence of God; and that when he said "He *shall* baptize you," he meant, "He *is now* baptizing you invisibly, of which the proof is that hereafter He shall baptize you visibly." As to the history in the Acts, the interpretation is more varied. When these disciples said, "we have not so much as heard whether there be any Holy Ghost, then said Paul unto what then were ye baptized? and they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, &c. When they heard this, they were baptized into the Name of the Lord Jesus." Now, since John baptized with water, and speaks of his baptism as a baptism of water, nothing could seem plainer, than that the baptism here spoken of was, at all events, a baptism with water, that the word "baptism" or "baptized" is to be, throughout the passage, taken in the same sense, and that the baptism into the Name of the Lord Jesus, was a Baptism which these disciples *then* received in obedience to St. Paul's instruction. Nothing less! according to these interpreters, although they agree only that its obvious meaning is not its meaning; what else it can mean, becomes matter for conjecture. Thus they say, 1, † St. Paul when he asked, "unto what were ye baptized?" meant, "what were ye taught?" that they by "John's baptism" meant "John's teaching;" that St. Paul, by saying, "John baptized," meant, "John preached," and that Scripture when it relates finally, that "they were baptized into the Name, &c." meant that they were "taught" more correctly, and "led by Paul to Christ;" and so, whereas Scripture speaks four times of baptism it means every where not "baptism" but "preaching or teaching." This at least is consistent. Or, 2, ‡ "that they had really been baptized with water by John, but now were not baptized

* Calv. Inst. 4. 15. 8. So Brentius, Hom. 29. in Luc.

† Zuingli de vera et falsa Relig. 1. c.

‡ Calvin Inst. 4. 15. 18. Brent. Hom. 29. in Luc. Quidam ap. Chemnitz. Exam. Conc. Trid. P. 2. ad Can. 1. de Bapt. Vatablus. Osiander, paraphr. Franzius, ap. Calov. Loss. in Joh. 1. "Interpretes fere omnes," ap. Loss. ad Act. xix.

with water, but received the miraculous gifts of the Holy Spirit." So that when Scripture says, "When they heard this, they were baptized into the Name of the Lord Jesus, *and* when Paul had laid his hands upon them, the Holy Ghost came on them," it means, "they were baptized, i. e.* Paul laid his hands upon them," that their baptism consisted in Paul's so laying his hands, or rather not therein, but in the gifts of the Holy Ghost which accompanied it. Or, 3, † having been really baptized by John, they were not baptized, but being *taught* the object of John's baptism (faith in Jesus,) *acknowledge* that they were so baptized before; i. e. when Scripture says, "when they heard this, they were baptized," it means, "they were not baptized then when they heard it, but they knew that they *had* been baptized long before." Or, 4, ‡ they were not baptized with water by John, but "*taught*" only by him, and were really baptized by St. Paul." Or, 5, § they take criticism to aid, and, by the force of *μὲν* and *δὲ* discover that the words were spoken by St. Paul, and mean, that "when the people heard John the Baptist, they were baptized by him into the Name of the Lord Jesus." So that when Scripture says, "*they* were baptized in the Name of the Lord Jesus. And when Paul laid his hands on *them*, the Holy Ghost came on *them*, and *they* spake with tongues, and prophesied. And *all* the men were about twelve:" "*they*" in the first place means all who in Judea received John's baptism, and in the second, the twelve only who were at Ephesus; so that Scripture does not mean that St. Paul laid his hands on the same persons who had been baptized, for these were, according to this exposition, all John's disciples, but that it does mean, that St. Paul laid his hands upon these twelve, as having been some of those formerly baptized by John; and this though Scripture adds, "And all the men were about twelve." Or, lastly, having themselves raised this cloud, they content themselves with saying, that the meaning of the passage is obscure, and that which-

* Calvin says, it is a Hebraism, that the same thing is first related compendiously (viz. that they were baptized in the Name of the Lord Jesus,) then, more fully, that Paul laid his hands upon them and they received the Holy Ghost. Gerhard, that it is an epexegetis.

† Lightfoot Chron. ad loc. So nearly, "some," ap. Chemnitz. l. c. "upon hearing this declaration, the baptism of John was to them Baptism into the Name of the Lord Jesus;" to this Chemnitz inclines.

‡ Bullinger ad loc. professing to derive it mainly from Zuingli. Quidam ap. Chemnitz. l. c. "perhaps so." Loss.

§ This strange perversion was invented by one named Marnix, adopted from him, with great panegyric, by Beza, and then became a received traditional exposition of both reformed and Lutheran writers. It occurs in Aretius ad loc. Drusius ad l. Gataker ad l. Selnecker (Pædag. P. 2. de Bapt.) Loss. ad Act. 19. Glass. Gr. 3. 7. 14. can. 610. König. ap. Calov., Gerhard (Loc.) &c. Vossius says that it was somewhat modern, being born after himself, "admodum est novella, quippe nata me nato."

ever* of these contradictory ways you take it, it neither favors Anabaptism, nor proves "certainly, evidently, and of necessary consequence, that there was no efficacy in John's baptism, and that those who believed received neither grace nor remission of sins;" i. e. Scripture had no certain meaning, because men had invented all sorts of questions about it, and the sun shone not clearly on the Church, because men had raised mists about the dwelling-place which they had chosen for themselves. And amid this discordance of interpretation, each admits the harshness of those expositions which himself does not adopt,† and avows the object of them all to be, to meet the objections of Anabaptists on the one hand without conceding to the Church of Rome, that the baptism of John was different from that of Christ. And this is the boasted critical exposition, freed from all tradition, except that of their own school, and from all authority, except that of its masters.

Such then are the two views of John's baptism; the one that of the Church, the other that of an individual, and from him of a school; the one looking to the letter of Scripture, the other to a theory of its own; the one to the efficacy of man's preaching, the other to the Incarnation, Cross, and Resurrection of their Lord; the one to what can be seen with the eye of flesh, the other realizing the things invisible; the one to "beggarly elements," the other to "the Spirit of God, brooding upon the face of the waters;" the one magnifying man, the other looking away in all things from man, and seeing only

* Chemnitz, l. c. Bellarmine, who, with some mistakes, gives the above variations, adds two others (which do no violence to the text,) 1, which seems also to have been St. Ambrose's view of this case (de Sp. S. i. 3.,) that they had received the baptism of John wrongly in some way, (wherein St. Ambrose however still maintains the difference between the Baptisms of John and of Christ, "for although *John baptized not in the Spirit*, yet he preached both of Christ and the Spirit;") as though John's Baptism would ordinarily have sufficed, and needed only the imposition of hands, but that in their case it had been administered wrongly, (so Aretius and Piscator, ad loc. *Musculus, Loci, de Bapt.*;) or, 2, which is altogether a modern way, that they had received it in a wrong frame of mind, (which had been no ground for re-baptizing.) Brunfels ad loc. Neither exposition found much favor in this school. This doubt of St. Ambrose is alluded to by St. Augustine de unico Bapt. c. 7.—"To these men was given a Baptism which they had not, not that which they had, disapproved, whether, as some think, they said untruly that they had the baptism of John, or that the baptism of John was not the Baptism of Christ, but only ministered to Christ, as the ancient sacraments of the law discharged a certain precursory and prefigurative office."

† Thus Aretius says of the two first, "quibus simplicitas verborum reclamat." Chemnitz, that "they [the 3rd and 4th] have both something forced, and do not throughout preserve the simplicity and perspicuity of the text;" in like way Piscator, Vossius, and *Musculus* as to the 5th. Calvin again, on Acts 19, summarily rejects the notion that they were not genuine disciples of the Baptist, (see above note,) as also the 1st and 3rd, that Baptism meant instruction. This last he says "as it is forced, so it savors of being a shift."

in all, and in all glorifying their Lord, "John Baptist and Paul the Apostle," says St. Augustine,* "were one, both being friends of the Bridegroom, yet because it was not one Baptism which was given by John and by Paul, Paul bade those be baptized with the Baptism of Christ who had been baptized with the baptism of John. So then the one baptism was called the baptism of John; but that given by Paul was not called Paul's baptism; but 'he commanded them,' it saith, 'to be baptized in Christ.' So John and Paul are one, and give not what is one; so Peter and Judas are not one, but give what is one; but Peter and Paul are both one, and give what is one."

iii. 3. *Indications of the dignity of Baptism arising from circumstances connected with our Blessed Saviour's Person, and from prophetic declarations and types of it recognized by Scripture, by the Ancient Church, or, as derived from it, by our own.*

In the view of the Ancient Church, no event recorded in Holy Scripture stands insulated and alone. All have bearings every way; all belong to a vast system of which we have some glimpses, which we cannot construct as a whole, nor, consequently, tell *all* the bearings of the several parts; yet, by reason of this oneness of the whole system, all its parts, as being parts of one, have some relation to each other, and we, she believed, have principles enough given us, to enable us to understand and interpret some of these relations. But, chiefly, they all bear, she was persuaded, in some way upon Him, the Sun and centre of the system, our Incarnate Lord; and so again, the events of His history gleam with His own effulgence upon His body, the Church. In that He had deigned to become her Head, it could not but be, that He had instituted a mysterious relation between Himself and His body, so that she should, in a manner, and as a whole, reflect Him, and His acts concern her. Of these His holy actions, the Ancient Church had her eye specially fixed upon such as related to His Sacraments, the means whereby He originally united her to Himself, or still nourished her, and cherished her, and maintained her in that union. In this way, incidents, which upon a modern system would be termed mere casualties, things which must take place somehow, and so, it is supposed, did take place as they did, events which, according to moderns, terminate in themselves, these same incidents had, according to the ancients, a meaning, even on that ground alone, that they belong to His history. It is a principle with the ancients, that whether they see the right application or no, or only one or more of many right applications, still nothing in His history was accidental, nothing without its meaning. This, if exhibited in detail, will appear to moderns, at first sight, strained and fanciful; we have habituated ourselves to look upon those things as unmeaning; they would be so in common-place histo-

* De unit. Eccl. c. 21. (al. 18.)

ry ; and so we accustom ourselves to pass them by in a common-sense way, as if they could have no deeper meaning when brought near to His Person. There must have been, we should say, a certain number of water-pots in the miracle of turning the water into wine ; a certain number of loaves which were multiplied ; a certain number of baskets in which their fragments were gathered up : these things, it is supposed, belong only to the reality and truth of the history ; and, according to our respective characters, moderns find evidences of the truth of the narrators, where the ancients saw doctrine and Divine wisdom. We cannot get ourselves over and above to entertain the thought, that these outward circumstances should have a meaning, and be the vehicles of spiritual truth ; and so they who see such meaning, must to us seem, of necessity, to see more than there is, i. e. to be fanciful. Either we must see too little, or they too much ; and we have taken upon ourselves to decide in our own favor. And yet, it must be confessed, on reflection, that the ancient view is the more reverential ; it is more respectful, surely, to think that every thing, down to His shoe-latchet, which St. John felt unworthy to unloose, should derive a portion of dignity from its proximity to Him ; it is more credible, that when God became man, and visited us, and went about among us, nothing should have been accidental, or without meaning, which encompassed Him, nothing without purpose, which the Holy Ghost caused to be recorded in connection with Him ; it is more in harmony with His Providence, without Whom not a sparrow falleth to the ground, that when He sent his Only-Begotten Son into the world, He should have disposed every thing, small or, as to us seems, great,—(yet how carnal is it to speak of any earthly thing as being great in connection with Him, their Creator)—that He should have so disposed all, that all should admit of receiving a meaning from His nearness. Thus, His earthly sun, as it draws and disposes our clouds around himself, and gives to each their due form, and a portion of his own brightness, imparts to each tiny speck the richness of his glory, and most often bathes and envelopes these with his lustre, while those earthborn masses, which would claim to themselves more of solidity, and a more distinct existence, can receive but a slighter tinge, and in their outskirts only, testify his presence. In like way, it may be, that those human things, which have a more substantial existence, are less fitted to be symbolical of Him, while the mean things of the world, and things despised in man's eyes, may be made the vehicles of His mysteries, or point to them. This extent of significance were also in harmony with the Old Testament, in which every thing relating to the Representative High Priest of the Law, even the very hem of His garment, was appointed by God, and the very streaming of the sacred and fragrant oil from His head to those skirts was significant ;—in which the very size of the court of the Lord's house, and the

hangings, and hooks, and fillets, by which it was bound into one, were appointed; its minutest details were to be made "according to the pattern shown to Moses in the mount."* So also as to our Blessed Saviour's Person, the very seamlessness of His coat was prophesied of in the Psalm which spoke of the lots being cast upon it, and pointed out by Evangelists: surely then it were truer, and even more philosophical, to believe (which in this instance, indeed, people for the most part are willing to do) that there is some further meaning in that seamlessness—the unity of His Church—than to look upon that which was so prophesied of, and fulfilled, as in itself a thing indifferent and unmeaning.

But whether it appear to us philosophical or fanciful, such *was* the view of the ancient Church; and it is right to bear in mind that it was the view of the universal Church, and implied the greatest reverence for the letter of Holy Scripture, and for Him to whom the Scripture testified. The very principle whereon it rested, was the conviction of the extreme sacredness and significance of every jot and tittle of God's Word, as partaking of His fulness; and, on the other hand, the vivid sense of His Presence every where in it, animating it with His Spirit, and bringing the whole into connection with Himself, as its Author and its End. This system should then, at least, be approached seriously, not judged of in an off-hand way, nor decided on at once, because at variance with our notions of dignity or fitness; and they who do so approach it, will be startled very likely at first, as men brought into a new world; but when their eyes are accustomed to it, they will learn gradually to admire, at least in some respects, its beauty, and unity, and harmony. The principle, in regard to Baptism, is stated simply in the striking words of St. Cyprian: † "As often as water is mentioned alone in Holy Scripture, so often is Baptism extolled." Strong as this statement seems, it is meant, not as a mere vivid assertion, but as the plain and simple truth. For thus Tertullian, ‡ in his concise way, touches on the mention of water in the New Testament, as purposed to confer honor upon Baptism:—"In how great favor with God and His Christ is water, to the sanctioning of Baptism! Every where Christ appeareth with water. Forasmuch as Himself is baptized with water. The first beginnings of His power, when called to the marriage, He consecrateth with water. When he uttereth His discourse, He inviteth the thirsty to His everlasting water. When He teacheth of love, He commends, among the works of love, the cup of water given to the poor. He recruits His strength by the well.—He walketh on the water. He willeth often to cross the water. He

* Ex. xxv. 9. 40. xxvi. 30; xxvii. 8. Numb. viii. 4. Acts vii. 44. Heb. viii. 5.

† Ep. 63. ad Cæcilium.

‡ De Bapt. c. 9.

giveth water to His disciples. This testimony to water endureth even to His Passion. When He is given over to the cross, water comes in; witness Pilate's hands; when He is wounded, water bursts from His side; witness the soldier's spear."

Of these instances, two chiefly are dwelt upon by the ancient Church, the one from the beginning, the other from the close of His public life for us, His Baptism, and the water which burst from His sacred side. These same two instances have, very remarkably, been recognized by our own Church; and that the more so, since the prayer in which reference is made to His Baptism formed no portion of our ancient baptismal service, but was incorporated into it at the Reformation, from an ancient ritual of Germany. On the other hand, it may be noticed that the Lutheran bodies, remaining faithful to the ancient doctrine of Baptism, retained the allusion to the Baptism of our Lord, as "hallowing water to the mystical washing away of sins;" the Reformed or Zuingli-Calvinistic bodies omitted it.* Even this might suggest that the recognition of a mysterious relation between our Lord's Baptism and the sacramental efficacy of water as the element of ours, is not a mere insulated opinion, but is in some way bound up with the habit of mind, which receives faithfully the doctrine of Baptism itself. The same habit which regarded as fanciful this connection, accredited by a constant tradition, rejected also, under the title mystical, the mysterious efficacy of the Sacraments.

The belief of the ancient Church on these two mysterious acts, is thus embodied then in our Baptismal Service: of our Lord's Baptism our Church prays to God, "Who by the Baptism of His well-beloved Son Jesus did sanctify water to the mystical washing away of sin." The issuing of the water and Blood from His sacred side, she unites with His command to His disciples to baptize all nations, as containing also a sanction of Baptism, and a hallowing of water to that end. "Almighty, Ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples, &c., regard, we beseech Thee, the supplication of Thy congregation; sanctify this water to the mystical washing away of sin." In the Litany she reverts to the Baptism of our Lord, as a special instance of His mercy; and, amid other chief acts of His life and death for us, implores Him "by His Baptism," to "deliver us."

Of both these acts, it is remarkable that this meaning, upon which the Church has dwelt, is no where alluded to in Holy Scripture. The issuing of the water and blood from His side St. John records, and manifests His sense of the mystery by the solemn as-

* See Comparison of Baptismal Liturgies in Note (M) at the end.

sertion, wherewith He stops to dwell upon it : * “ And he that saw it bare record, and his record is true ; and he knoweth that he saith true, that ye might believè.” But what meaning it had, or whether it had many meanings, he hints not, neither here, nor where he refers to it as a fact containing doctrine ; † “ There are three that bear witness on earth, the Spirit, and the water, and the blood, and these three agree in one.” So also with regard to the Baptism of our Lord. One purport of it our Lord Himself mentions, in order to satisfy the scruples of the reluctant Baptist ; “ Suffer now ; for thus it becometh us to fulfil all righteousness ;” but how much was contained in these words ; what was the extent of the principle contained in them ; whether it be a part of the “ righteousness” thus “ fulfilled,” that our human nature should be sanctified in this Baptism of our Lord, is not to be collected from the passage itself. Its first and obvious sense is, that since “ the Baptism of John” was “ of God,” it became Him, as being born in the people to whom God had given it, to submit Himself to it as the Ordinance of God. ‡ But then other grounds might be included in this, as involved in the character and person of Him who did thus submit Himself. The words may have been left, of purpose, undefined, in order to comprehend the more. “ He added not,” says St. Jerome, “ the righteousness of the law, or of nature, that we might understand both.” The “ righteousness fulfilled” was in Him humility, § surpassing all thought, in

* c. xix. 35.

† 1 Ep. v. 8.

‡ See Newman’s Sermons, vol. ii. Serm. 7. on this text.

§ “ What meaneth ‘ fulfil all righteousness ?’ I came to die for men, should I not be baptized for men ? What meaneth ‘ fulfil all righteousness ?’ fulfil all humility. Should not He receive Baptism from a good servant, Who received His Passion at the hands of evil servants ?”—Aug. Tr. 4. in Joh. § 14. “ If He were to show the way of humility, and to make Himself the very way of humility, in all things humility was to be fulfilled by Him.”—Id. Tr. 5. § 3. & § 8. “ That the Lord might give us an example of humility, to receive the saving grace of Baptism, Christ received what He needed not, but what was needed for our sakes.”—Ib. § 5. “ He did not say simply ‘ suffer,’ but added ‘ now.’ For it shall not ever be so, but thou shalt see Me in that state thou longest for, but now await it. Then further he shows how this is ‘ fitting ;’ because, He saith, I fulfil the whole law, (for this is meant by all righteousness, for righteousness is the fulfilling of the commandments.) ‘ Since then I have fulfilled the other commandments, and this alone remains, it also must be added. For I came to undo the curse, appointed for the transgression of the law. I must then remove it, by first fulfilling it wholly, and taking you from under the curse. It becometh me then to fulfil the whole law, since it is becoming that I should undo the curse written against you in the law ; for, therefore, also did I take flesh, and am come.’”—Chrys. Hom. 12. in Matt. § 1. “ Lastly, John would fain not baptize Him, as God, and so He teaches that as man it should take place in Him. Whence there follows, but Jesus answering, said to him, ‘ Suffer now.’ Well said He ‘ now,’ showing that Christ was to be baptized by John in water, John by Christ in the

that, while God, He received the Baptism of the sinners whose nature He had taken; in Him it was "love,"* which is the "fulfilling of the law," in that He received that which He needed not, that they who need it, might the gladlier receive it; and so it may be also, that He was baptized not only to give an example of obedience, or healthfully to shame those who to their destruction would have disdained it,† but in it to "fulfil all righteousness," by cleansing the sinful nature, in the likeness whereof He had come, and to impart to it, as a whole, the righteousness‡ which He should after-

Spirit. Or else, 'suffer now,' that since I have taken the form of a servant, I may fulfil his humility also; else, know that in the day of judgment, you must be baptized with My Baptism; 'Suffer now,' saith the Lord, I have also another Baptism wherewith also I am to be baptized. Thou baptizest me with water, that I may baptize thee for Myself in thy own blood." Jer. ad loc.

* "The cause of the Baptism of our Lord, the Lord Himself declares, saying, 'Thus becometh it to fulfil all righteousness?' What is righteousness else than that what thou willest another should do for thee, thou shouldest thyself first do, and exhort by thy example? Let no one then decline the Baptism of grace, since Christ declined not the Baptism of repentance."—Ambr. Expos. Ev. sec. Luc. L. 2. § 83, 90, 91. abridged by Aquin. Cat. Aur. ad Matt.

† This is a frequent topic with St. Augustine, in consequence of the Donatist controversy, e. g. "He digned to give authority to His own Baptism, that the servants might know with what alacrity they should haste to the Baptism of the Lord, when Himself disdained not to receive the Baptism of a servant."—Aug. in Joh. Tr. 5. § 3. "Needed the Lord to be baptized? I answer, needed the Lord to be born? needed the Lord to be crucified? needed the Lord to die? needed the Lord to be buried? If then He took on Him so much lowliness for us, should He not Baptism also? And what profited it, to receive the Baptism of the servant? that thou mayest not disdain to receive the Baptism of the Lord."—Id. Tract. 4. § 13. "The Lord came also to recommend humility in Baptism, to consecrate his own sacrament. For He so received it, now adult, as, when an infant, circumcision. He received not the wounds, but the medicines to sanction them."—Aug. Serm. 293. in Nat. Joh. Bapt. 7. § 12. "That if God received Baptism of man, no one should disdain to receive it of a fellow servant."—Jerome in Matt.

‡ "The Lord was baptized then, not seeking to be cleansed, but to cleanse the waters, that being washed by the Flesh of Christ, which knew no sin, they might have the privilege of washing. And, therefore, doth he who cometh to the laver of Christ, put away all sin."—Ambr. Exp. Ev. sec. Luc. L. ii. § 83. "All water healeth not, but water healeth which hath the grace of Christ. Water healeth not, unless the Spirit descend, and consecrate that water, as thou hast read, that when our Lord Jesus Christ gave the form of Baptism, he came to John, and—He answered—so it becometh us to fulfil all righteousness.' Lo! how all righteousness is deposited in Baptism. Why then did Christ go down, save that that flesh might be cleansed, the flesh which He took of our creation?"—Id. de Sacr. L. i. c. 5. § 15, 16. "If Christ washed Himself for us, yea washed us in His body, how much more ought we to wash away our sins! By what deed then, by what mystery, is He (although in all God) more proved to be God than by this, when throughout the whole world, where the creation of the human race is spread abroad, through the several tracts of far distant countries, in one moment, in One Body, God destroyed

wards communicate, one by one, to those who came to the Baptism which He had thus consecrated. And again, "all righteousness" may thereby have been "fulfilled" in it, in that an "everlasting righteousness" was thereby brought in, and the element consecrated, whereby the justifying efficacy of His meritorious Cross and Passion were to be conveyed to all believers. The one sense will not exclude the other; as of all our blessed Saviour's actions and words, it is to be believed that they have a manifold depth and meaning, of which each application brings out but one portion; these gifts are a "precious stone," "whithersoever it turneth, it prospereth."

But however much may lie wrapt up in these words of our Lord, it is obvious that this belief of the ancient Church, which our own has so solemnly adopted, that by His "Baptism He sanctified water to the mystical washing away of sin," was not derived from them. It no way appears in them, or in any other passage of Holy Scripture; whether really contained or no, it could not have been in the first instance obtained from them. And yet it is taught positively and unhesitatingly, not as a conjecture, but as a doctrine whereof they were fully assured; not in the way only of eloquent or pious contrast between His Baptism and ours, but as a practical truth; not in order to account for the strangeness of His receiving Baptism at the

the evil of the primeval fall, poured forth the grace of the heavenly kingdom! For One went down, but raised up all; One descended, that we might all ascend; One took on Him the sins of all, that in Him the sins of all might die. Purify yourselves, then, as saith the Apostle, for He purified Himself for us, Who needed not purifying."—Ambr. Exp. Ev. sec. Luc. L. ii. § 91. "The Lord came to Baptism; for He was made all things for thee."—L. iv. § 6. "By the Baptism of Christ were we baptized, not we only, but the whole world, and is baptized to the end."—Aug. Tr. 4. in Joh. § 14. "If He could be baptized on other grounds than all others, i. e. not on account of sinful flesh which He had not, but on account of the likeness of sinful flesh, which He had taken to free flesh from sin."—Id. lib. Imp. c. Julian. iv. 63. "By being baptized He is in correspondence with (congruit) the penitent, washing away nothing to be repented of. For those things became the likeness of sinful flesh, which sinful flesh needed."—Ib. The whole human race was in Christ Jesus, and, therefore, the body being taken as the organ of the Spirit, fulfilled in itself every mystery of our salvation. He came then to John, born of a woman, placed under the law, and through the Word made flesh. Himself needed not that washing, for of Him it is said, 'He did no sin,' and where there is no sin, there remission thereof is superfluous. But He had assumed both the body and the name of our created being, and thus not He had any need of cleansing, but by Him was the cleansing of our washing in water to be sanctified. Lastly, John would fain forbid Him to be baptized, as God, and so He teaches that, as man, it should take place in Him. For all righteousness was to be fulfilled by Him, by Whom alone the law could be fulfilled. And thus, both by the testimony of the prophet He needed not Baptism, and by the example of His authority He perfects the mysteries of man's salvation, sanctifying man both by taking him into Himself and by Baptism."—Hil. c. 2. in Matt. § 5.

hands of His creature, but as doctrine relating to us, as a benefit conveyed thereby to His Church. And we must feel that they were herein superior to us, in that they so looked to every action of our Lord, contemplated each with so much reverence, carried with them every where the vivid consciousness that He whose actions or words they were handling or beholding, was God. Hence they were penetrated with awe and amazement, where moderns drily find an abstract evidence of His Deity, but fall not down at His footstool, who could so humble Himself for them, as, sinless Himself, to receive from His fallen creature the Baptism of sinners.—The ancients dwelt also on the revelation of the Trinity therein, but adored them for the work of mercy, in hallowing our Baptism, and cleansing our defilements.* They humbled themselves at His feet, and what moderns regard almost as a thing of course, they felt to be an exceeding mystery; they were never weary of going over the facts of this amazing condescension, contrasting His greatness with our lowliness, and with His own voluntary lowliness in so stooping to us who lay thus low. “The Lord,” says St. Chrysostome,† “cometh to be baptized with the slaves, the Judge with the criminals. But be not troubled. For in these lowlinesses doth His greatness most shine forth. For He who endured so long to be borne in the Virgin’s womb, and to issue thence with our nature, and to be buffeted, to be crucified, and to suffer all the rest which He suffered, why marvel that He endured to be baptized, and with the rest to come to His slave? For that was the amazing act, that being God he willed to become man, but all the rest followed, as it were, in order.” And St. Augustine,‡ “John baptizeth Christ, the servant the Lord, the voice the Word, the creature the Creator, the shining light the sun, but the Sun who made this sun, the Sun of whom it is written, ‘The Sun of Righteousness ariseth, and healing is in His wings.’ He so great would be baptized by one so low, in a word the Saviour by him He was to save.” Again, St. Hilary,§ “The Only-Begotten God, the Remitter of sins, the Lord of the everlasting kingdom, demands to be baptized as a sinner. The Baptist refused the office, acknowledging Him rather as the Remitter of his sins. But He fulfilled the righteousness of the man whom He had taken into

* E. g. Syriac Hymn. Apostolic Liturgy, Ass. i. 257. Severus, ii. 287. “A fountain of life is opened, Baptism; and the Father, the Son, and the Holy Spirit by His mercy sanctified it. The Father by His voice, This is My Beloved Son; and the Son, Who bowed His Head, and was baptized therein; and the Holy Ghost, who, in the form of a dove, lighted upon it. Holy Trinity, by Whom the worlds live, Halleluia, cleanse our defilements.”

† Hom. xiii. in Matt. init.

‡ Serm. 292. de Nat. Joh. Bapt. 6. § 4.

§ In Ps. 138. § 6. The same character runs through the hymns in the Syriac liturgies.

Himself, in the sacrament of Baptism also, and, Himself knowing no sin, refuses not to become partaker of our sin; and taking all the lowliness of our frail flesh upon Him, enters the Jordan, mixed with the crowds of sinners."

And this awe at our Saviour's condescension was connected with the appreciation of their own Baptism; the vivid sense of it, as the appointed "fountain for the cleansing of sin, and of uncleanness," made it the more amazing that He should have submitted to it at the hands of the sinners He came to cleanse. On the other hand, their own Baptism became the more precious to them, because He had not only instituted, but consecrated it by Himself receiving it. They viewed their own Baptism in the light shed on it by their Saviour's; felt assured of its greatness, because He also had received Baptism, and they were therein partakers with Him; doubted not that the very element had, by its contact with Him in this His condescension, received a degree of sanctity and fitness to be a vehicle of spiritual gifts; believed that the Holy Ghost descended therein upon themselves and their children, because He therein "descended* upon the Son of God, become the Son of man, *accustoming Himself in Him to dwell in the human race*, and to abide in man, and to dwell in the work of God, working the will of the Father in them, and renewing them from their decay to the newness of Christ." "Thet voice spake from heaven, that from the things realized in Christ we might know that after the washing in water, the Holy Spirit lights upon us also, that we are bedewed with the anointing of heavenly glory, and by the adoption of the voice of the Father become sons of God, since the Truth thus, in the very things wrought as to Him, formed beforehand an image of the mystery ordained for us." They believed the rather that they were then made sons of God, because he was then declared to be the well-beloved Son of God. And thus were we indeed brought near to Christ, bathed in the same element, visited by the same Spirit which dwelt in Him, and which He received for us, made sons in Him, whose

* Iren. 3. 17. 1. In like way St. Augustine:—"It were most absurd to think, that when thirty years old He had not received the Holy Spirit. But He came to Baptism, as without sin, so not without the Holy Spirit. For if it is written of John, 'he shall be filled with the Holy Spirit from his mother's womb,' what must we believe of the man Christ, whose very earthly conception was not carnal but spiritual? So that He prefigured His body, i. e. the Church, in which the baptized especially receive the Holy Spirit." (De Trin. xv. § 46. abridged by Aquinas) and Jerome ad loc. "On three grounds did the Saviour receive Baptism from John. First. That since He was born as man, He might fulfil all the righteousness and humility of the law. Secondly, That by His Baptism He might ratify the Baptism of John. Thirdly, That sanctifying the waters of Jordan, by the descent of the Dove, He might set forth the coming of the Holy Spirit in the laver of believers."

† Hil. c. 2. in Matt. § 6.

eternal Sonship was then set forth, whose human nature was, perhaps, then visibly taken as the Son of God;* and the heavens, so long closed by Adam's transgression, were indeed in Him opened to us and all believers. "Thence the heavens were opened, and the Spirit descended. For He transplants us from our old life to the new, having both opened the doors above to us, and sending the Spirit thence, calling us to our country there, and not simply calling, but also with the highest dignity. For He made us not angels and archangels, but having constituted us sons of God and beloved, so doth He draw us to that inheritance." They saw herein not mere types, images, interesting and beautiful resemblances and approximations, but a mutual relation between our Lord's Baptism and ours, so that the rites of ours were formed upon His,† were a reflection of it; His received the gifts, which were bestowed upon ours, and was to us the pledge and first channel of those gifts. "To wash away His own sins was not needed for Christ, who did no sin, but for us it was needed, who abide liable to sin. If then He received Baptism for us, a form is set forth for us, and is proposed to our faith. Christ descended; John, who baptized, stood by, and lo! the Holy Spirit descended, as it were a dove. Christ descended, the Holy Spirit also descended. Why did Christ first descend, the Holy Spirit afterwards, whereas the form and rite of Baptism is so ordered, that the font is first consecrated, and then he who is to be baptized descends therein? For the priest, as soon as he enters, makes the exorcism upon the creature, water, afterwards offers the invocation and prayer, that the font may be sanctified, and there may come down the Presence of the Eternal Trinity; but Christ

* "He Who was born man of the Virgin, was then also the Son of God, but He who is the Son of Man was also the Son of God. But He was again born of Baptism, and then was He the Son of God, so as to be born to be the very same, and yet another. But it is written, when He had gone up out of the water, 'Thou art My Son, This day have I begotten Thee.' But in conformity to the generation of man when re-born, Himself also there was re-born to be perfectly a Son, that as He had taken upon Him to be son of man, so to become in Baptism the Son of God."—Hil. in Ps. 2. § 29.

† St. Chrys. in Matt. Hom. xii. and again,—“Why were the heavens opened? that thou mayst know that this takes place also when thou art baptized, God calling thee to the country above, and persuading thee to have nothing to do with the earth. But if thou seest it not, be not therefore unbelieving; for in the beginnings of amazing and spiritual things there are always exhibited sensible sights, and such signs, for their sakes who cannot entertain any conception of an incorporeal nature, that, if they do not take place afterwards, men may believe from those things which were done once.” So Bede in Marc. ad loc. “That Christ saw the heavens opened after Baptism was done for our sake, to whom the gate of the kingdom of heaven is opened by the bath of the regenerating water.”

‡ “Christ was baptized in Jordan, when He instituted the form of saving Baptism.”—Ambr. de interpell. David. c. 4. § 14.

§ Ambr. de Sacram. L. 1. c. 5. § 16—19.

first descended, then followed the Spirit. Why? That it might not seem as though the Lord Jesus Himself needed the mystery of sanctification, but Himself sanctified, the Spirit also sanctified.—Christ then descended into the water; the Holy Spirit also descended, as it were, a dove. God the Father also spake from heaven. Thou hast the presence of the Trinity.”

The feelings of the universal Church are again attested by its liturgies: every baptismal liturgy of the ancient Church adverts to the Baptism of our Lord, as their title and plea for praying that the water might be consecrated “to the mystical washing away of sin,” i. e. they plead this to the Father, as they plead His Institution for the consecration of the sacred elements in His other Sacrament; other points they dwell upon more or less according to their relative fulness, His holiness, His condescension, the awfulness of man baptizing Him who is His God, His Deity, His Incarnation, the Voice of the Father, the descent of the Holy Ghost, the opening of the heavens, the adoration of the Church, her sanctification, the image of our Baptism, its consecration, the pledge of our Resurrection, our sonship to the Father, the Presence of the Trinity. She seems to linger by her Saviour’s Baptism, to revolve it again and again, unwilling to be parted from the gracious act, so full of mystery on every side, of ineffable condescension, and consolation.*

* LATIN. 1

Gelasius (Ass. ii. 4,) probably Gregorian (ib. 8,) Roman (33,) Chelle, &c. 53. sqq.

Consecration.

“I bless thee through Jesus Christ, His Son our Lord, Who was baptized in thee by John in Jordan.”

1 The Roman Baptismal Liturgy is altogether much briefer than the Eastern; what is wanting to it in fulness on this subject is however supplied by the service for the Epiphany.

Hymn.—“The heavenly Lamb touched the waters of the pure stream; the sins, which He brought not, by washing us He removed. R. To-day to the Lord baptized in Jordan were the heavens opened, and, as a dove, the Spirit abode upon Him, and the voice of the Father thundered, ‘This is My Beloved Son, in Whom I am well-pleased. V. The Holy Spirit in a bodily shape like a dove, the Holy Spirit descended upon Him, and there was a voice from heaven, ‘This, &c.’

R. “In the form of a dove the Holy Spirit was seen, the voice of the Father was heard, ‘This, &c.’ V. The heavens were opened over Him, and the voice of the Father thundered, ‘This, &c.’

Antiph.—“To-day the Church was united to the Heavenly Bridegroom, because in Jordan Christ washed away her sins; the magi haste with gifts to the royal nuptials, and the guests are gladdened by wine made from water. Alleluja.”

Another.—“We reverence the holy day honored with three miracles: to-day the star led the magi to the manger; to-day wine was made from water for the nuptials; to-day Christ willed to be baptized by John in Jordan, that He might save us. Allel.”

Lesson from S. Maximus.—“They tell, that Christ our Lord was to-day worshipped by the Gentiles, the star guiding, and invited to the nuptials, turned the water into wine, and receiving Baptism of John, sanctified the streams of Jordan, and at the same time

GOTHIC.

ii. 34. 35.

“O God, Who sanctifiedst the font of Jordan for the salvation of souls.—Thou, Who through the condescension of Christ, Thy Son, sanctifiest the streams of Jordan, Sanctify, O Lord! the waters of this fountain, that they who descend therein, in the Name of the Father and the Son, and the Holy Spirit, may be thought worthy to obtain forgiveness of sins, and the infusion of the Holy Spirit.”

GREEK.

Intercessory Prayer.

ii. 132.

“That this water may be sanctified by the power, and operation, and coming of the Holy Spirit, pray we the Lord. That there be sent down into it, the grace of redemption, the blessing of Jordan.”

Consecration.

ii. 136, 7. and abridged, 148.

“Thou art our God, wert seen on earth, and wentest about among men. Thou didst doth sanctify the waters of Jordan, having sent down Thy Holy Spirit from heaven, and didst ‘break in pieces the heads of the dragons’ which lurked there. Be present then now Thyself, O merciful King, by the coming of Thy Holy Spirit, and bless this water; (Thrice) and give it the grace of redemption, the blessing of Jordan. Make it a fount of immortality, gift of sanctification, &c.”

ARMENIAN.

Intercessory Prayer.

ii. 197.

“That this present water may, by the co-operation of the Holy Spirit, be sanctified, pray we the Lord. That it may receive the blessings of the Jordan, [‘through the grace of the Only Begotten, pray we,’ &c. 206.] and be to the health of body and soul, pray we the Lord.”

Consecration.

ii. 199.

“Send forth, we pray Thee, O Lord, Thy Holy Spirit into this water, and sanctify it, as Thou sanctifiedst the Jordan, descending into it, most clean from sins, O Lord Jesus Christ, to consecrate this fount of Baptism for all men.”

purified his baptizer. We must believe, that whatever took place, took place for us.—For in that the Lamb of God was baptized, the saving gift of regenerating Baptism was consecrated for us.”

——— *from S. Gregory, of Nazianzum.*—“Christ is Baptized, let us also descend with Him, that with Him we may likewise ascend. John baptizeth, and Christ approacheth, sanctifying him also who baptizeth, but chiefly to bury the old Adam in the waters, and above all, that thereby the waters of Jordan might be sanctified, that as he was Spirit and flesh, so on those, hereafter to be baptized, sanctification in ‘water and the Spirit’ might be successively bestowed. The Baptist declines: Jesus urges; ‘I,’ saith He, ‘hath need to be baptized of Thee.’ The burning light speaketh to the Sun, and the voice to the Word.”

Another form.

ii. 207.

“ We beseech Thy immense loving-kindness, look upon Thy creatures, and this water, and send Thy gifts and blessing, as Thou sentest upon Jordan, the great, mighty, healthful salvation, and the most gracious might of Thy cross.”

COPTIC:

Consecration.

ii. 166.

“ Since Thy Only-Begotten Son our Lord Jesus Christ, Who descending into Jordan, cleansed its streams, &c.”

Hymn.

ii. 167 and 180.

“ Lo ! John Baptist bare witness, saying, I indeed baptized my Saviour in the waters of Jordan, and heard the voice of the Father, saying, This is My Beloved Son, in Whom I am well pleased ; Whø hath fulfilled all My will ; hear Him, for He is the Giver of life.

“ Thou, Who wert baptized in the water of the river Jordan, forgive our sins.”

168.

“ Now then, Our Lord, Lord of hosts, King of the armies of heaven, look down, ‘ Thou that sittest above the cherubim, show Thyself,’ and behold this water Thy creature, and give it the grace of the Jordan, and power and heavenly strength, and by Thy Holy Spirit descending upon it, give it the blessing of the Jordan, Amen : Give it strength to become a life-giving water, Amen : a sanctifying water, Amen, &c.”

SYRIAC.

† Apostolic, i. 262. by Severus, ii. 268.

“ God, Who through His love became man, needing not to come to Baptism, but that He might sanctify the waters of Jordan by His mercy—Son of Majesty, Who of his own will, in His mercy, bowed His head before the hands of the Baptist, and the Father, Who from above spake, ‘ This is My Beloved Son, in Whom I am well-pleased ;’ and the Holy Spirit in bodily shape as of a dove, descended and abode on His head. Do Thou, Lord, as by Thy Baptism Thou clothedst us with the robe of glory, and the impress of the Holy and life-giving Spirit—”

[“ by His Baptism from the waters of Jordan sanctify us,” ii. 268.]

Consecration of Font.

Antioch and Jerus. ii. 218 & 228.

“ Thou by Thy might settest fast the sea ; Thou bruisedst the heads of the dragons upon the waters ; Thou art terrible ; who shall resist Thee ? Behold Thou these waters, Thy creature, and give them the grace of redemption †, the blessing of Jordan †, the sanctification of the Spirit.”

Ib. ii. 223 & 232.

“ Thou Who upon Thy Only-Begotten Son, God and the Word, Who on earth fulfilled the dispensation of Baptism, sentest thy Holy Spirit in the likeness of a dove, and sanctifiedst the streams of Jordan.”

Jerusalem, ii. 226, 7. 258. Apostolic by Severus, 290.

“ Thou gavest us a fount of true cleansing, which cleanseth us from all sin, the waters

which are sanctified by the invocation of Thy Holy Spirit, whereby we receive that cleansing which was given us by the Baptism of Thy Christ."

Apostolic by Severus, ii. 291.

Invocation of Holy Spirit.

"How awful is this hour, how fearful this time, beloved, wherein the living and Holy Spirit moveth, and descendeth, and broodeth, and abideth upon the waters, and sanctifieth them, as the streams of Jordan were sanctified."

Ib. ii. 295.

"Thou, Who upon Thy Only-Begotten Son, God the Word, Who made on earth the ordinance of Baptism, sentest Thy Holy Spirit," &c.

Ib. ii. 302.

"O good God, lover of mankind, merciful Lord, abundant in mercy and compassion, Who sanctifiedst by Thy descent the waters of Jordan, and by the coming of Thy Holy Spirit."

Maronite, James of Sarug. ii. 314.

"Thou, Who didst dawn from the Father, and openedst to us Baptism, Thou Most High, Who camest down, and consecratedst water by Thy Baptism.

"In the heaven Thy glory thundereth from the angels, sons of fire; and the sons of men on earth rejoice in the day of Thy Baptism."

Ib. ii. 316.

"What is that which of water beareth servants, who descend therein old men, and become again little children; which remitteth debts, and forgiveth sins; which maketh men sons of God? It is the Baptism of truth; which John preached, and Christ went down and was baptized therein for the forgiveness of the world. Halleluia. Forgive us, O Lord."

Ib. ii. 328, 9.

"Glory to Thee, our Lord, Who becamest our Shepherd, and gatheredst us, wert baptized and cleansedst us. Thy mercies, O our Lord, inclined Thee, Thy goodness constrained Thee, to be clad in our flesh, and baptized by John in Jordan, and sanctify to us this holy Baptism by Thy holy Baptism. Pray we the Lord, Who came from the highest heavens, that He might remit the debt of the sons of Adam by the holy Baptism of the Glorious Deity."

Ib. ii. 338.

"Wholly He abode with Thee, and wholly He came to us. And having no need, and no deficiency, He was baptized in the river Jordan, and sanctified to us this womb of Baptism."

Malabar.

i. 178.

"But the holy first fruits, which he took of our race, He brought to Baptism in the river Jordan by John the preacher; and as in an image, He depicted and showed to us in His holy Baptism, the true Resurrection and renewal which shall in deed be given to us at the end of this world."

i. 188.

"The Friend of the Bridegroom, seeing amid the crowds the Living Lamb coming to

be baptized, exclaimed with awe, 'I have need to be baptized of Thee.' And the crowds with fear gazed on the living mystery of Baptism."

i. 192.

"Thy Baptism in water sanctified our souls, and announced our resurrection. The spiritual with John stood with great astonishment. He who sanctifies the people with His Baptism, Himself received Baptism from His servant that He might redeem the human race."

Antioch revised, i. 226. Apostolic by Severus, ii. 286.

Hymn.

"John mingled the waters of Baptism, and Christ sanctified them, and descended, and was baptized in them. When He ascended out of the waters, heaven and earth paid Him reverence. The sun bowed his rays, and worshipped before Him, Who hallowed all streams and fountains. Hallel. Hallel."

Apostolic by James of Edessa, i. 241. 3.

Part of Hymn.

"Then the Bridegroom revealed Himself, and descended to John to the river; the herald feared, and said to the bride, 'This is He in Whom I bid thee trust.' 'Son of the Father, why should I baptize Thee, Who art in Thy Father, and Thy Father in Thee? Thou givest to priests holy things, and why askest Thou for mere water?'—'The sons of Adam look to Me, that by Me they may become new sons. O son of the barren, baptize me; therefore came I into the world.' 'High Priests are sanctified by Thee, and Priests by Thee obtain pardon; Thou makest Christs and kings; and what should Baptism profit Thee?' The bride, whom I have betrothed, awaiteth Me, that I should descend, be baptized and sanctify her. Friend of the Bridegroom, excuse not thyself from the appointed bath.' 'I, a poor man, cannot hold fire in my hands. Behold Thy legions are flames of fire; bid one of the watchers that they baptize Thee.'"

Ib. i. 246.

Part of Hymn.

"I heard the voice of John saying to the Jordan, 'Cleanse thyself, and wash away the defilement which is in thee, for the Lord of heaven and earth is come to be baptized. Halleluia. And to sanctify all.' Lamb of God, who camest to John, and by Thy Baptism sanctifiedst waters, make Thy peace and Thy repose to dwell in the four quarters of the world, and keep thy Church and her sons, Halleluia, from ill."

Ib. i. 259, 60.

Part of Hymn.

"Thou Who by Thy Baptism sanctifiedst Baptism to us, which cleanseth us from all filth of sin, God have mercy on us.

"Thou Who by Thy Baptism rejoicedst heaven and earth, gladden Thy Church, and keep her sons by Thy Cross. God, &c.

"Thou Who by Thy Baptism sanctifiedst Baptism, the mother which beareth new sons for the kingdom. God, &c.

"Thou Whom the Church saw, as Thou wert baptized and ascendest out of the waters, and adored and said, 'Blessed be He who sent Thee.' God, &c.

"Thou Who wert baptized and ascendest out of the waters, Creator of all creatures, and the Father spake aloud, 'This is My Beloved Son.' God, &c.

"Thou Who humblest Thyself through Thy love, and wert baptized by the hands of Thy servant, and redeemedst our race from the slavery of sin. God, &c.

"O Church, sing glory this day to the Son of the Kings, Who went down and was baptized of John in Jordan. God, &c."

Ib. i. 264.

Part of Hymn.

“The Church saw Christ in the river Jordan, and fell down and worshipped Him, and said unto Him, ‘Blessed be He Who sent Thee, Heavenly Bridegroom, Who hast clothed us with the robe of glory, which the Spirit wove in Baptism.’”

Ib. i. 265.

Psalm.

“Glory to Him Who liveth, Who was baptized in Jordan, and clothed us with His glory and sanctified us with His Baptism.

“The voice of the Lord, Who was baptized in Jordan; the Lord is on many waters, Who sanctified us by His Baptism.

“Blessed be He, who gave us waters for atonement, through Baptism, sanctifying the penitent.”

Hymn.

Antioch and Jerus. ii. 215.

“Good was our Saviour’s word which He spake to John, ‘Place thy right hand on My head and baptize Me.’ John feared and shrunk back, seeing the river burning with a flame of fire abiding in it, and held back his hand trembling, and cried aloud, ‘I have need, O Lord, to be baptized of Thee;’ and He said to him, ‘Suffer now, and fulfil all righteousness.’ Come, place thy hand, and I am baptized. And with the voice of the Father from above, the Holy Spirit descended from on high, Halleluia, and rested on His head.

“Good was the word of John which he spake to Christ, ‘I fear, Lord, to approach to Thee. I am chaff, I dare not hold flame in my hands. If I approach, Lord, I burn. Lo! the waters are still and hushed.’ ‘Place thy hand upon My head and be still,’ Halleluia, ‘and I am baptized.’”

Jerus. ii. 244, 5.

“The watchers above feared and were amazed, what time the Lord approached to be baptized of His servant. God have mercy upon us.

“The servant said to his Lord: I have need, O our Saviour, to be baptized of Thee, for Thou art He who atonest for sinners. God, &c.

“The Lord said to His servant, Suffer now, O John, for thus it cometh us to fulfil all righteousness. God, &c.

“The Creator of all creatures was baptized, and ascended out of the waters, and the Father spake, This is My Son, This is My Beloved. God, &c.

“The Holy Spirit, in the likeness of a dove, flew, lighted upon His head, and the crowds knew the Only-begotten, Whose Son He was. God, &c.

“Blessed be He, Who for His love humbled Himself, and was baptized by the hands of His servant, and redeemed our race, and took it up with Himself to heaven. God, &c.

“The highest heavens gave a sound, when our Lord was baptized, and the Seraphim flapped their wings. God, &c.

“Who would not be amazed, seeing vile dust touch fire, and baptize It in the waters of the stream? God, &c.

“Glory to Thee, our Lord, Who wert baptized, and by Thy Baptism redeemedst the Church, and her sons, and freedst it from error. God, &c.”

Jerusalem, ii. 247.

“Relate to us, O John, that awful sight, which thou sawest over the waters of Jordan.” “I saw the Holy Spirit standing above His head, and the Father proclaiming, ‘This is My Son,’ Halleluia.” Blessed be He, who consecrated expiating Baptism for the sons of men!

“The awful hosts of the seraphim, who cry Holy to Thy Godhead, wondered at Thy

Baptism, Lord of all, Who for Thy love humblest Thyself to Baptism, and sanctifiedst water to the remission of debts, Halleluia. Glory to Thee, and to Him who sent Thee, Jesus, Saviour of the world!

“The lofty watchers called John blessed, Who so sufficed [to this office.] For the awful lightning was baptized by him, and he put his hand upon the flame, and feared not Its might. Glory be to the Might Which strengthened Him! Halleluia. Blessed be He Who sanctified us by His Baptism, Jesus, Saviour of the world!

“Blessed be He, Who bowed His Majesty, and was baptized by the hands of His servant, and typified to us in His Baptism the mystery of His Death and Resurrection, and made us meet for Baptism, and to be sons of the Father! Halleluia. Blessed be He Who cleansed us by His Baptism, Jesus, Saviour of the world!”

ii. 256.

“The voice of the Lord on the waters, Halleluia. Our Lord approached to John to be baptized of him, and sanctify Baptism for repentant sinners. John saw Him, and thus spake, ‘I have need to be baptized of Thee, and Thou the great High Priest, how comest Thou to Baptism?’ And He said, ‘suffer now, that righteousness may be fulfilled.’ Halleluia, Sanctify the baptized.

“Thou gavest gifts to men, Halleluia. The Son of God was washed, and ascended from the waters, and the heavens and heaven of heavens opened to honor Him. The Father spake aloud, This is My Beloved Son, and the Spirit descended, and abode upon His head; and the holy angels, clothed in light, cried aloud, Holy, Holy, Holy, art Thou Lord, receive our supplication.

“The holy Church was invited by John, and adorned with repentance, and stood by Jordan. She heard the Father proclaim, ‘This is My Son,’ and she saw the Son Baptized by His servant, and the Holy Ghost in the likeness of a dove rest upon His head, and she believed in the Triune mystery, whereby the world stands. Halleluia, forgive us our trespasses.”

Apostolic by Severus, ii. 263, 5.

“He, who by His Baptism, sanctified to us Baptism, which cleanseth us from defilement of sins. God have mercy upon us.

“By Thy holy Baptism, by Thy descent into the waters thou turnedst the people from the error of idols. God, &c.

“The Father above spake aloud, and John on the earth proclaims, ‘This is the Lamb, this is the living Son of God.’ God, &c.

“Thou, Who in the river Jordan wert baptized by John, wash us from the filth of our sins. God, &c.

“To Thee, Lord, the heavens were opened, and the Holy Spirit in the likeness of a dove, flew, lighted, dwelt, abode on Thy head. God, &c.

“Thou art Christ our Lord, Who in the form of one in need, wert baptized for us. Free us, Lord, from the error of idols. God, &c.

“Adam, who was corrupted, He formed anew in the streams of Jordan. (Broken was the head of the cunning dragon, who lay wait in the waters.) He, Who took flesh of the virgin; for glorious is He.”

ii. 269—71.

“I heard the voice of John, saying to the Jordan, purify thyself, and wash away the defilement in thee, for the Lord of earth and heaven cometh to be baptized, Halleluia, and to sanctify all.

“The Church laid hold on John amid the crowds, and said to him, ‘Thou art the Bridegroom.’ And he said to her, ‘After me cometh He, and before me is He, and I prepare the way before Him.

“Lamb of God, who camest to John, and sanctifiedst waters by Thy Baptism, make Thy peace and quiet to rest upon the holy Church, and keep her sons by Thy Cross, Halleluia, from harm.”

Water and Blood from the Redeemer's side.

The other solemn event, the issuing of water and blood from His sacred side, has more obscurity, as neither being explained in Holy Scripture, nor being visibly connected with any other act. Moderns have contented themselves with finding in it, against the unbeliever, a proof of His actual death. This is very doubtful.* The ancients alleged it as a proof of the reality of His human flesh, against the unbelievers, who denied the truth of His Incarnation.† This is indeed proved by the issuing of the Blood, but does not account for the mention of the water,‡ upon which the beloved disciple dwells, with equal solemnity in his threefold affirmation of its truth, and to which he recurs in his first epistle. The place also which it occupies, at the awful moment, when man's redemption was just accomplished, the very fact that water as well as Blood did issue from His sacred side, (which was probably something preternatural,§) and the solemnity of Scripture in speaking of it, seem to claim further meaning for it; and imply that there was a treasure laid up for the affections of the Church to dwell upon, not simply an evidence against a short-lived race of heretics.¶ One should think that what then took place must be of perpetual importance, a bequest to the Church during her whole existence. And herein the Ancient Church was agreed, however, in the absence of any certain comment, there may have been variations as to the details. Nor again

* See Dr. Burton, Bampton Lectures, Lect. 6. p. 172, and note 70 and 71, and Ritter de aqua ex Christi Latere profuente. Thes. Theol. Phil. in Critici S.

† Iren. 3. 2. 2. p. 219. 4. 33. (al. 37.) 2. p. 371. Novatian. c. 10. Orig. in Ep. ad Gal. T. iv. p. 691. Athanas. c. Apoll. 1. 18. p. 937. ap. Waterland's Importance of the doctrine of the Holy Trinity, Works, 5. p. 191, or Dr. Burton, l. c. p. 471. Leo Ep. quoted by Ritter, § 56. Testim. de Adv. dom. ap. Greg. Nyss. T. 2. p. 161.

‡ Accordingly Dr. Burton, who supposes this to be the *sole* object of the narrative, omits, in his application, all notice of it. Ib. p. 173.

§ Such was the opinion of Hippolytus de 2. latronibus, vol. i. p. 181. Orig. c. Cels. ii. 36. p. 416. Auct. de dupl. Martyr. ap. Cypr. Op. p. cclvii. quoted by Dr. Burton, l. c. note 70, p. 469, 70. add also Ambrose, L. x. in Luc. § 135. quoted by Quenstedt de vuln. Christi, ib. iv. 1; see below. Prudentius ap. Basnage, Euthymius, and Theophylact, ad loc. Photii Amphiloch. ad calc. Wolf. Curæ ad Epp. Cath. Auct. τὸν Χριστὸς πάσχωσιν ap. Greg. Naz. Elias Creten. in Comm. Orat. Naz. de Sp. S. quoted by Ritter. The first who questioned the received belief appears here again to have been Calvin, see Ritter, § 30. Quenstedt, iv. 1. The Lutherans retained the belief of the ancient Church. Ib. and some even of the Reformed, as Basnage, Annal. A. D. 33. § 126.

¶ S. Chrys. ad loc., I observe, so unites these objects. "The Evangelist, closing the mouths of heretics, and announcing beforehand the future mysteries, and contemplating the treasure laid up therein, relates minutely what took place."

is it necessary that this mystery should have one meaning only ; nay, it is more probable that it should have many ;* and meanings,

* Thus St. Cyril of Jerusalem having given several meanings, Lect. xiii. 21. adds, § 22. "Whoever will enquire, will find other reasons also." Moderns, omitting to notice this, have much confused the interpretations of the Fathers. Thus even Card. Bellarmine, in order to elude the argument hence drawn, for the superiority of the two sacraments, opposes to this, which he admits to be the "exposition of almost all the Greeks," other explanations, which he thinks to be at variance with it, as that found in S. Cyril of Jerus. Lect. iii. 10. and S. Jerome, Ep. 69. ad Ocean. § 6. T. i. p. 418. of the two baptisms, one in blood, i. e. martyrdom, the other in water ; as also that in Ambrose, Leo, Augustine, and Bede, which regards the blood as a symbol of the Redemption. Yet these, so far from being at variance, are frequently found in the same writer. Thus Tertullian, who in his de Pudicit. c. 22. p. 575. gives the exposition of the two baptisms, in the de Baptism. 16. p. 230. blends all three. These two baptisms He put forth from the wound of His pierced side, in order that they who believed in His blood should be washed with water ; and that they who were washed with water, should also drink His blood." And in this he is partly followed by the author of the de rebaptismate ap. Cypr. Opp. p. 364. who chiefly dwelling on the two baptisms, (as being severally efficacious) uses the words, "that whoso believing should drink of both streams, should be filled with the Holy Spirit," which seems to include both sacraments. And Euthymius, ad loc. expressly gives both these explanations. In like way, S. Ambrose, in the place alleged by Bellarmine, explains indeed the "Blood" of the price of our redemption, but blends with it with the allusion to the Holy Eucharist (L. x. in Luc. § 135) "For water and blood issued ; the one to cleanse, the other to redeem. Drink we then our ransom, that by drinking we may be redeemed ;" for so speaks S. Augustine of the Holy Eucharist, "I eat, drink, dispense my ransom" (Conf. x. fin.) calling it also "the sacrament of our ransom." (Ib. ix. ult.) The word is the same which he uses on this very subject. Serm. v. de lucta Jacob, T. 5. p. 30. "There gushed forth blood and water. Behold thy ransom (pretium.) For what gushed from the side but the sacrament, which the faithful receive ?" (In the sequel of the passage he speaks also of Baptism.) The reception of the Holy Eucharist is the communication of our Redemption. So then he also refers, and that chiefly to the two sacraments. This language of St. Ambrose may show that the de Pass. et Cruce Dom. § 25. ap. Athanas. T. ii. p. 101. "redemption by His blood, and purification by the water," refers equally to the two sacraments. So again they are alluded to in the dupl. Mart. l. c., water being said to be poured forth, "that we might be washed ;" the blood, "that we might be strengthened ;" the "strengthening" plainly applying to the Holy Eucharist. St. Augustine again in the place alleged by Bellarmine, exactly agrees with St. Ambrose, adding only the reference to the mingling of the water with the wine in the Holy Eucharist. A door of life was then, in a manner, opened, whence the sacraments of the Church flowed, without which is no entrance to the life, which is the true life. That blood was shed for the remission of sins ; that water tempers the cup of salvation ; it supplies both the laver and the cup." —Tract. cx. in Joh. § 2. Elsewhere he speaks only of "the sacraments of the Church flowing from His pierced side."—Ib. Tract. ix. § 10. xv. § 8. de Civ. Dei, xv. 26. xxii. 17. c. Faust. xii. 39. and of Baptism only, c. Faust. xii. 16. against the Manichees who derided it ; as on the other hand, (an authority which Romanists will admit,) the Friday prayer in the Præparatio ad missam. at the end of the Breviary, and the last collect but one after the communion, give the application to the other Sacrament only ; and so indeed St. Augus-

apparently different, meet again in one. Amid this partial variation also, it is the more remarkable, that the reference to Baptism, pre-

tine himself, c. Faust. xii. 21. Bede ad loc. is but an extract from St. Augustine, whom he probably also follows in 1 Joh. v. 6. where he combines the doctrine of the Passion with the two sacraments. S. Leo also, in his epistle to Flavianus against Eutyches (Ep. 28. al. 24.) explains it of the two sacraments, "let him consider what Nature it was, which, transfixed with nails, hung upon the Cross, and when the side of the Crucified was opened by the soldier's lance, let him understand whence flowed the blood and water, that the Church of God might be refreshed with the laver and the cup." Yet a few lines after in applying 1 Joh. v. 7. he speaks in the same way as S. Ambrose of the Spirit of sanctification, and the blood of redemption, and the water of Baptism;" and combines both with the proof of His real humanity, "which three are one, and remain inseparable, and no one of them is severed from their conjunction; since the Catholic Church lives and grows upon this faith, that neither should His manhood be believed apart from the true Godhead, nor the Godhead apart from the true manhood." In another epistle (16. c. 6.) [Ep. 4. ap. Bellarm.] where he had occasion only to speak of Baptism, he says, "He then consecrated the power of regeneration, when there flowed from His side the blood of redemption and the water of Baptism," without indicating whether he alluded to Baptism only, as applying the virtue of that blood, or to both sacraments. In like way our own liturgy, together with that of Gelasius (Ass. ii. 4.), Gregory and the modern Roman (ib. 33.) rehearses the fact, without determining what the application of the blood is, "Whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins did shed out of His most precious side both water and blood;" and in the words "for the forgiveness, &c." has the same allusion to the Redemption as S. Ambrose, S. Augustine, and S. Leo. And so again S. Paulinus of Nola (Ep. 42. ad Florentium, § 4.) "that Rock, which, the side being pierced by the lance, streamed with water and blood, to pour forth to us alike the health-giving sacraments, the water of forgiveness, and the blood of the sacrament, Who, the Same, is the fountain of our salvation, and our Ransom." The two sacraments alone are likewise named by the authors of the L. 2. de Symbolo, c. 6. and the de Cataclysmo, c. 4. ap. Aug. Opp. T. 6. by St. Chrysostome, ad loc.; by St. Cyril of Alexandria, ad loc.; probably Apollinarius ad loc. ap. Corderii Caten.; the author of Testim. de adv. Dom. ap. Greg. Nyss.; Joh. Damascen. (as a collector of older opinions) de fid. Orthod. L. iv. c. 9. Theophylact ad loc. follows St. Chrysostome, but combines St. Augustine's allusion to the mingling of the water with the wine in the Holy Eucharist, and uses it as an argument against the Armenians, who had not that rite. He also with St. Leo regards the blood as the symbol of the manhood, the water of the Godhead. It might then as well be argued that they who (as Ambrose, below, and Gregory xiii. ap. Ritter, § 41.) apply this act to the mingling of water with the wine, mean, against all antiquity, to exclude the allusion to Baptism, as that they who happen to mention the two baptisms only of water and martyrdom (as St. Cyril of Jerusalem in one place, iii. 10. St. Jerome, Photius Amphiloeh. l. c.) exclude the reference to the Holy Eucharist. Some verses ascribed to Prudentius ap. Ritter, § 28. contain only an illusion to Baptism, to which he again refers, Dipt. 165, 6. "the blood is victory; water the bath." And S. Ambrose, in another place, directly treating on Baptism, mentions this only, (de Myst. § 20.) "Thou hast read that the three witnesses in Baptism are one, water, blood, and the Spirit, whereof if one be withdrawn, the sacrament of Baptism ceases. For what is water without the Cross of Christ? A common element without any sacramental efficacy. Nor again does the mystery of

served in our liturgy, is found almost throughout, the difference relating mostly to the "Blood," whether It refer to the other Sacrament, or to the Baptism of martyrdom, as being a Baptism in their own blood, sanctified by His. The reference to the Sacraments is

regeneration take place without water; for 'unless a man be born of water and the Spirit, he cannot enter into the kingdom of God.' For the catechumen also believes in the Cross of the Lord Jesus, wherewith also he is marked; but unless he be 'baptized in the Name of the Father, and Son, and Holy Spirit,' he cannot receive remission of sins, nor obtain the gift of spiritual grace." In another, (de Sacr. v. 1. fin.) he also applies it to the mingling of the water and wine in the Cup. He there adds, "Water to cleanse, Blood to redeem," referring at once to the Passion; to the sacraments as its application; and the symbolical rite at the Holy Eucharist. He proceeds to speak of the Redemption: "Why from the side? because whence was the sin, thence the grace; sin through the woman, grace through the Lord Jesus Christ." So little did he esteem one meaning to exclude another.

The sacred act is referred to in the Maronite liturgy (Ass. ii. 341.) as in our own, in the consecration of the font: "Let the Holy Spirit sanctify, bless, and make them [the waters] like to those which flowed from the side of the Only-Begotten on the cross."

This complete consent of antiquity, that the "water" was connected with our Baptism, makes it probable that it is also alluded to in a passage of S. Apollinaris Hierop., where he speaks of His "pouring forth from His side the two instruments of cleansing (καθάρσια) Blood and water," although his additional explanation "Word and Spirit" is, from its conciseness, obscure. (See Routh's Opusc. T. 4. p. 151. and note.) The allusion to the sacraments is doubtless intended by S. Hippolytus, where he says, de 2. latronibus, vol. i. p. 281. "Both did the body of the Lord yield to the world, the holy Blood and the holy water. For His Body being dead after the manner of men, had in It a great Power of Life. For what are not poured forth from dead bodies, these were poured forth from His, both water and Blood, that we might know how availing was the Power indwelling in His Body, to life, in that death was not to It the same as to the rest, but It could yet pour forth to us the laver of life." S. Epiphanius refers at least to Baptism by His expression, Hær. 46. fin. "to the water poured forth to signify the cleansing of the filth of our sins," whether or no he refer to the other sacrament, as the means of restoring the soul upon repentance, in His words, "to show to us the sprinkling of His Blood, to the cleansing of our defilement and of the repentant soul." S. Clement of Alexandria refers to Baptism, "the Spirit which is Life, and water, which is regeneration and faith," although his other explanation, "Blood which is knowledge," seems to differ from any elsewhere given. He adds, however, "For in the Saviour are those saving powers, and life itself is in His Son;" thus bringing their efficacy to the Person of our Lord, (Adumbrationes ad loc. T. 2. p. 1011. ed. Potter.) St. Chrysostome, who ad loc. gives his own meaning fully, says in Ep. ad Eph. c. 5. Hom. 20. § 3. fin. "from the side of Christ there gushed forth life." He had shortly before spoken of our birth in Baptism.

In conclusion, it may be again observed, how much this apparent variation with respect to the meaning of the Blood illustrates the uniform consent of all Antiquity in interpreting the "water" of Baptism. Even among the Reformed, Beza and Calvin still recognize, in a way, the reference to the two sacraments (adopting S. Augustine's words;) but only to lead people away from the sacraments themselves, as they think, to their Author. Of the Romanists,

preserved either way ; as again, if “the Blood” were the actual embodying and visible representation of the truth, that “by His Blood we have redemption, even the remission of sins,” the water denoted Baptism, as the means, whereby His Blood is applied to the cleansing and sanctifying of our souls. There is no reason why these should not be each contained in that mysterious event, each express a portion of that truth which it contained. Gushing out immediately upon the completion of our Redemption, they seem to speak that by water and blood is that Redemption applied to us, in all the ways wherein they may, in God’s will be applied.

The distinct mention, however, of the two substances poured from His side guides us most naturally to two distinct means, whereby that virtue is applied ; and so the view, most commonly dwelt upon by the Ancients, that the two Christian Sacraments were thereby denoted, appears to correspond most fully with the sacred act itself. And this seems again to be borne out by the words, which offer themselves as an explanation of it, St. John’s declaration of the “three which bear witness” to Him, “the Spirit, and the water, and the blood.” For, considering the solemn way in which St. John insists upon the history of the issuing of the blood and water, it can scarcely be thought that when he again insists, doctrinally, in the same solemn way, on the “water and blood” as witnesses to Him, he is not bearing in mind that same sight, which was impressed so deeply upon his spirit. The words, “this is He which cometh* by water and blood, not by water only, but by water and blood, and the Spirit is it which beareth witness, because the Spirit is truth ; there are three which bear witness—the Spirit, and the water, and the blood,”† seem to contain at once an allusion to that sight, and to be an explanation of the main truth which it contained. There are these two witnesses, and a third, the Holy Spirit, cooperating with them ; they are witnesses which continue to bear witness ; which He has left to bear witness ; (St. John says not, “which bore witness,” but which “bear witness,” *οἱ μαρτυροῦντες* ;) which bear witness now, continually, and which shall continue to the end to bear an ever present witness ; they are witnesses to Him, “whereby He cometh,” which testify to His Presence, and through which He is present. But the act upon the Cross is past ; the actual shedding of the water and the blood took place, and is not ; the Cross Itself, and Passion,

Jansen, in Conc. c. 143. Maldonat. in Matt. 27. Alph. Salmeron, T. 10. tr. 48. (quoted by Ritter, l. c.) retain the old doctrine, though Jansen. and Maldonat. insert the words, “the two *chief* sacraments,” no where used in antiquity.

* ὁ ἐλθὼν. For the past, “who came,” St. John uses ἐληλυθώς, 1 Ep. iv. 2, 3.

† The omission of ver 7. is not meant to express any opinion as to its genuineness ; those verses only are taken which bear upon the immediate argument.

the Precious Death, are borne witness to, but bear not witness now; They are ever-present with the Father, to whom they were offered; they are the meritorious causes of all our blessings and acceptableness with Him, but themselves are hid from sight; He has "entered within the veil," "now to appear in the presence of God for us," and there He presenteth "His own blood;" with them He appeareth before the Father, but cometh not to us; to us He cometh in His Sacraments; they are the visible tokens of his invisible Presence; the means of our adoption;* the pledges of His love;" the witnesses that He "is come in the flesh;" the continual memorials of His Death and Resurrection; the channels of "the Life" which we have "in Him;"† the foretaste of eternal life;‡ the witness "in us"§ also, as the means of His indwelling;|| the witness to us, "that we are very members incorporate in the mystical body of His Son;"¶ whereby "we have power and strength to have victory,** and to triumph against the devil, the world, and the flesh;" the "New Testament†† in His Blood," which He has bequeathed to the Church; the witness to the Church "that He will be with her always even to the end of the world."‡‡ By both doth He come to us; in Baptism cleansing us with "water," not mere water, but water purified, and purifying by the efficacy of that Blood, where "the Spirit" also is present, in the birth of "water and the Spirit;" in the Holy Eucharist giving us to "drink of His Blood," and "quickening us by His Spirit,"§§ and "making us to drink into One Spirit."|||

This exposition again harmonizes with the true doctrine of the sacraments, in that it separates the two great Sacraments of the Gospel from every thing else which God has made a means of grace;¶¶

* Œcumenius so gives the connection of this verse with the preceding, "Having made mention of the generation and birth from God, in that he said, 'every thing born of God,' since this is obtained to us through Holy Baptism, therefore He says, 'this is He which cometh by water and blood, Jesus Christ;' And wherefore came He? regenerating us, and making us sons of God. For it follows upon what was said, that, 'Every thing born of God overcometh the world.' And how was it born? 'by water,' he saith, 'and blood.' For Jesus Christ, Who cometh, regenerates by water and blood." The same passage occurs in Theophylact in Joh. v. 5. whence, perhaps, it is probable that both derived it from St. Chrysostome.

† In Joh. v. 11. Joh. vi. 27.

‡ Ib. vi. 54.

§ 1 Ep. v. 10.

|| Joh. vi. 56.

¶ Thanksgiving after Communion.

** Baptismal Service, comp. 1 John v. 4, 5.

†† Luke xxii. 20.

‡‡ John vi. 53, 54, 56.

§§ Ib. ver. 63.

||| 1 Cor. xii. 13.

¶¶ Hence, remarkably enough, Card. Bellarmine rejects this allusion (de Effect. Sacram. L. 2. c. 27.) and argues against it from the position of the words "blood and water," as though, had the two sacraments been intended, it should have stood "water and blood," in the order in which they are bestowed upon us. S. Thomas Aquinas, (who retains the ancient interpretation, P. 3. qu. 66. art. 3. ad 3. "From the side of Christ flowed water to cleanse,

and as these two communicate Christ to the soul, so these two flowed from His sacred Side immediately on His atoning Death. There is more affectionateness also surely in the view, which, in the Sacraments, brings us close to our Redeemer's Side. "Not casually," says St. Chrysostome,* "nor by chance, did these fountains issue, but because on these two does the Church subsist. And this the partakers of the mysteries know; regenerated by water, and by Blood and flesh nourished. The mysteries take hence their rise; that when thou approachest the awful cup, thou mayest so approach, as drinking from that very Side." "God," says St. Cyril,† "made what took place an image and first-fruit of the mystic blessed Food (eulogia, the Eucharist) and of Holy Baptism. For Holy Baptism is indeed Christ's, and from Christ; and the might of the Holy Eucharist had its source for us in His Holy Flesh."

The Flood.

From the Old Testament two of the most striking types among those directly pointed out in the New, are partially alluded to in an ancient collect in our liturgy; the flood, and the passage of the Red Sea. An address to God could hardly dwell upon all the points of resemblance; one should rather look, that it would allude to such events as instances of God's mercy, and plead them before Him, as grounds why He should bestow on us the blessing, which was hinted at and laid up in them. This is the character of our collect:—"Almighty and everlasting God, Who of Thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy Holy Baptism." It is remarkable, accordingly, that of the history of the Flood, that part of the type is taken which most plainly pictures man's deliverance, their being saved in the

blood to redeem, and so blood corresponds to the sacrament of the Eucharist, water to the sacrament of Baptism") has also a remarkable protest against the power of the Church to place any other sacraments on a level with those two. "The Apostles and their successors are the vicars of God, as far as relates to the government of the Church instituted by God through faith and the sacraments of faith; wherefore, as they may not establish another Church, so neither may they deliver another faith, nor institute other sacraments; but the Church is said to be built through those sacraments, which flowed from the side of Christ." (P. 3. qu. 64. art. 2. quoted by Gerhard Loci de circumcis. &c. c. 4. s. 1. § 54. T. iv. p. 399. The last words he took from S. Augustine.) Gerhard quotes another passage from him, connecting the sacraments as the means of remission with the Passion of our Lord, as did S. Augustine and others. "The virtue which remitteth sins, belongeth in a special kind of way to the Passion of the Lord; therefore, that the virtue of the sacraments is ordained to take away sins, is chiefly from faith in the Passion of Christ."

* Ad loc.

† L. 12. in Joh. ad loc.

ark, whereas that part which is applied in Holy Scripture (probably as not being so obvious) is omitted, that they were "saved by water."* And in our modern habits, probably, for the most part, the ark is alone thought of as being an emblem of Christ's Church; the comparison of Baptism to the flood is tacitly passed over as a difficulty, since the Flood destroyed life, Baptism saves it. The ancients, following Holy Scripture more faithfully, and trusting more to the power of Baptism, saw in the flood of waters, the Baptism of the expiated, and cleansed, and restored world;† wherein "with all the

* The ancient form of the collect differed in this; it was, "Who didst condemn the unbelieving world through the flood, and didst preserve faithful Noah, the eighth person, of Thy great mercy," which, though independent, resembles that of Gelasius, "Who, washing away the sins of the world by water, didst, in the very outpourings of the deluge, stamp a figure of regeneration; so that through the mystery of one and the same element, there was both an end put to sins, and a source of excellences." (Ass. ii. 3. also Gellone, ib. 53. &c.) The mention of the ark was first introduced in Edward VI's first book, "didst destroy by floods of water the whole world for sin, except eight persons, whom of Thy mercy (the same time) Thou didst save in the ark." It was not in the Cologne formulary. See note M at the end; "Baptismal Liturgies compared."

† "Illo expiati et purificati mundi Baptismo." S. Cyprian (Ep. 76. ad Magnum init.) "instaurato mundo." Jerome (L. iii. in Zach. xi. 8, 9.) Matt. xix. 28. Hence S. Clement of Rome, says, that "Noah preached regeneration," 1 Ep. § 9. having reference to this double meaning of *παλιγγενεσία*; and S. Clement of Alexandria (Strom. v. p. 650. ed Potter.) and Origen, c. c. Cels. iv. 20.) refer the heathen to the traditions among themselves (in Plato) of periodical restorations either through fire or water. Tertullian also speaks of the "Baptism of the world," and "the ancient iniquity being purged away." De Bapt. c. 8. S. Cyprian follows Tertullian, and besides the passage quoted, speaks of "that baptism of the world, whereby the ancient iniquity was purged away;" (Ep. 74. ad Pompeium, fin. below, note.) Firmilian of those, "who not being in the ark with Noah, were not purged and saved by water." (ap. Cypr. Ep. 75. p. 148. ed. St. Maur.) St. Chrysostome, *ἡ ἐκλύσθη ἡ γῆ* (de terra mot. et Laz. vi. 7.) "the world needs cleansing," (*κάθαρσιν*, Hom. 24. in Gen. 7. § 4.) and "the flood was a rest," (alluding to the name of Noah) "because it cut off man's wickedness." Serm. 9. in Gen. § 6. and, (in contrast with Baptism,) "Then also, when things were desperate, they were remedied and restored; but then, through punishment, now, through grace and a gift unspeakable." —Hom. xii. in Matt. § 3. St. Gregory of Nazianzum speaks of "the cleansing in the time of Noah." (*ἡ ἐπὶ Νῶε καθαρισ*) Hom. xxviii. 28. "Christ," says St. Hilary, "washed away with a deluge the first sins of the world." (in Ps. 63. § 10.) St. Jerome, "the world sins, and is not cleansed, but by a flood of waters." Ep. 69. ad Ocean. § 6. T. i. p. 417.) Eusebius Hom. de mandat. Dom. Opusc. p. 252. "Whom He 'knew not,' He destroyed, that He might cleanse the earth." And p. 254. "God should be praised, Who with water washed the earth from the defilements of its inhabitants." In like way, a sermon perhaps of Maximus. Serm. 145. in App. Opp. Aug. T. 5. S. Ambrose (de Myst. c. 3. § 10.) "All flesh was corrupted through its iniquities. 'My Spirit,' saith God, 'shall not abide in man, for they are flesh,' whereby God showeth that through carnal uncleanness, and the stain of more grievous sin, spiritual grace is removed. Whence God, willing to restore what was lacking, sent

authors of sins, all sins also were abolished ;”* so that “the sinners being destroyed, the family of the just might be delivered by the deluge.”† “The end of all flesh was come before” God ; the whole “earth was corrupt ; for all flesh had corrupted his way before God.”‡ It needed an expiation to be saved from destruction ; it needed cleansing, to endure the holiness of God’s presence ; it required to be purified from sin, that “the Holy Spirit” might again “abide with man ;”§ the destruction of the old world was the condition of its renovation ; the deluge was judgment tempered with mercy. This view deepened the meaning of every other portion of this mysterious history. Its great lesson was, that “destruction was the source of life”—destruction of the power of Satan, destruction of evil, of evil within or without us ; of sin, or of the Evil One ; and so it prophesied, in the first instance, of the “death unto sin, and the birth unto righteousness,” which is wrought by God in Baptism, the slaying of the old man, and the life of the new. The burial of the old world spake of our cointerment with Christ ; the bursting forth of the new through the waters, and out of the waters, of our resurrection with Him :|| but it spake also of that second and final restoration of things to be accomplished through the last Baptism of fire, whereof our Lord speaks under the same name with Baptism ;—“the regeneration” yet to come, whereof this restoration was an image, when these “heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein

the deluge, and bade just Noah go up into the ark.” *Optatus de Schism. Donat. v. 1.* “the flood was an image of Baptism, that the whole defiled world, the sinners being drowned, might, through the intervention of the laver, be cleansed to its former estate.” *S. Irenæus*, in the same way as the liturgies, unites the two subjects, destruction and restoration ; (iv. 36. 4. ed. Mass.) “in the times of Noah, bringing in the deluge, that he might extinguish that most wretched race of men, which then was, who could no longer yield fruit unto God, and to allay their sins, but preserve the ark, a type ; the Adam whom He had formed.” And again, he regards it as a type of the future destruction and restoration, v. 29. 2, where, speaking of Antichrist, he says, “Wherefore in him will be concentrated all unrighteousness and all deceit, that the whole apostatic spirit flowing together, and shut up in him, may be cast into the furnace of fire ; concentrating in himself all the evil which was before the flood ;—the flood came upon the earth to efface (ἐξάλειψαι) the sin of the earth, on account of that wicked generation in the times of Noah. He then, concentrating in himself all the idolatry since the flood, and slaying of the prophets and burning of the righteous ;—in whom are concentrated all the apostacy, and unrighteousness, and wickedness, and false-prophecy, and deceit of the six thousand years ; for which things’ sake also shall the deluge of fire come upon them.” *Origen* also regards the flood as typical of that at the end of the world. *Hom. in Gen. 2. § 3.* and *S. Augustine de catech. rud. § 32.*

* Jerome, L. iv. in Is. 54. § 10.

† Aug. de unit. Eccl. § 9.

§ Gen. vi. 3.

‡ Gen. vi. 12, 13.

|| See above, p. 80. sqq.

shall be burned up," and "the new heavens and new earth, wherein dwelleth righteousness"* shall succeed. The flood was thus a type of a two-fold restoration—(1) of all the real life of the world, in those for whose sake the world was preserved, those reborn in the Church through Baptism. (2) Of the world itself, to be identical with the Church, when every thing corrupt shall be effaced, and the Church enter into His glory. In the first "it is the beginning of the new creation;"† in the second its completion. And as these two regenerations are part of one and the same restoration, in the progress of the Church to its triumphant state; so the destruction, whether more or less complete, is part of one and the same; "the destruction of all flesh" by water is the emblem of the washing away of all carnal sin; the destruction of the evil, of that of the Evil One, whose ministers they are: and so the interpretations, that the flood was the abolition of sin,‡ or the destruction of Satan,§ are but parts of the same truth. In Baptism our sins are washed away, and Satan's kingdom is so far destroyed.

The symbol of the ark, however, has also its place; its typical character is asserted by St. Peter, though not explained, "*wherein* Noah was saved;" it chiefly denotes the Church, upborne by the waters of Baptism, wherein sin was drowned; by the same waters, which destroyed those who entered not therein; a refuge for those who listen to Him who is greater than Noah, "repent and be baptized." Yet neither was thereby excluded that other meaning, however unfamiliar to moderns, that the wood of the ark was the symbol of the Cross, and so that Baptism availed through the Cross, whose saving merits Baptism applied; that, (in ancient language) "by

* 2 Pet. iii. 10—13.

† S. Cyril of Jerus. Cat. xvii. § 10. Theodoret, ad loc. calls it "a beginning of new life."

‡ "It is water then," says St. Ambrose, l. c. "wherein flesh is immersed, that all carnal sin may be washed away. All wickedness is buried there." And de Sacr. L. ii. c. 1. "What is the deluge but that wherein the righteous is preserved for a stock of righteousness, sin dies? Therefore the Lord, when He saw the offences of men multiply, preserved only the righteous man with his offspring, and bade the waters go forth above the mountains. And therefore in that deluge all the corruption of the flesh perished; the stock and pattern of the righteous man alone remained. Is not the deluge the same as Baptism, whereby all sins are washed away; the righteous mind and grace alone are brought back to life?" And de Off. Min. iii. 18. "All flesh died, the righteous man alone, with his offspring, was preserved. Is not man consumed, 'when that mortal is swallowed up of life?' Lastly, 'the outward man is wasted but the inward renewed.' And not in Baptism only, but in repentance also, is there 'a destruction of the flesh to the profiting of the spirit.'"—1 Cor. v. 5.

§ So Theophylact and Ecumenius, ad loc. "This (the water of Baptism) destroys the rebellious dæmons, but saves those who enter the ark, i. e. the Church." And St. Jerome above unites both; "with all the authors of sins, the sins."

water and wood, salvation came to man.”* Nay, these two meanings were so blended together, that “Noah and his family, wandering, a stranger as it were in the evil world, exhibited the Church, which is saved by that wood, whereon hung the ‘Mediator between God and man, the Man Christ Jesus.’”† “Noah and his were freed by water and wood, as the family of Christ by Baptism, dyed with the Passion of the Lord.”‡ “Christ,§ the first-begotten of all creation, became again the Beginning of another race, born again through Him by water and faith and that wood which contains the mystery of the Cross; in like way as Noah was saved, borne with his, upon the water;” “borne|| on the wood, they escape the deluge.” So, then, it is not as a mere outward body, but because the Church is His institution, upborne by His Cross, that they read in this history the further warning, that in the Church only is the appointed method of salvation. All who were not in the ark perished, whether they wilfully would not enter into it,¶ or having been in it, were like the raven,** tempted back, and would not abide in it.

* Cyril, Jer. Lect. xvii. § 10.

† Aug. de Civ. Dei, xv. 26. comp. de catech. rudib. § 32.

‡ Aug. c. Faust. xii. 14.

§ Just. M. Dial. c. Tryph. § 138.

|| Aug. Tr. xi. in Joh. p. 378.

¶ Hence the saying, “if any be not in the ark of Noah, he shall perish, when the deluge prevaieth.” *Jerome*, Ep. 15. ad Damas. § 2. Of this *S. Cyprian’s* is only a specific application. “If then in that Baptism of this expiated and purified world, he could be saved by water, who was not in the ark of Noah, he also can receive life through Baptism, who is not in the Church, to which alone Baptism was granted.” Ep. 76. ad Magnum, init. And again, on 1 Pet. iii. “In how brief and spiritual a compendium did the apostle declare the mystery of unity. For as in that Baptism of the world, he who was not in the ark of Noah could not be saved by water, so neither now doth it seem can he be saved by Baptism, who is not baptized in the Church, which was founded in the unity of the Lord after the mystery of the one ark.” Ep. 74. ad Pompeium: and *Firmilian*, “As the apostle Peter laid down, saying, ‘in like way also shall Baptism save you,’ showing that as they who were not in the ark with Noah, were not only not cleansed and saved by water, but perished forthwith in that deluge, so now also whoever are not in the Church with Christ, shall perish without, unless they turn through repentance to the one and saving laver of the Church.” Ep. ap. Cyprian. Ep. 75. The maxim is alike held by *S. Augustine*, the application only differing. “That out of the ark, all flesh which the earth supported, was destroyed by the deluge, because, out of the communion of the Church, the water of Baptism, though the same, not only avails not to salvation, but rather avails to destruction.” c. Faust. xii. 17. and “Placed by thee out of the ark, i. e. out of the Church, he is drowned in the deluge, not cleansed.” c. Advers. leg. et proph. i. 45. *Bishop Pearson* applies the type in the same way, On the Creed, Art. The Holy Catholic Church.

** “Since the ark was an image of the Church, the sinner who forsakes the Church, inasmuch as he has no other resting place, hath his image in him, in that having no other rest in the world than that of the Church, he yet prefers to linger in the emptinesses of the world.”—*S. Hil.* in Ps 146. § 12. “The

As the history thus furnishes a warning against a sinful carelessness and indifference to God's institution, so does another part of it against that self-willed rigorousness and discontent at its state, such as God has allowed it to be, mingled of the evil and the good, which seduces men to attempt to construct another Church, or form Churches within the Church, from which all evil is to be excluded. The admission of the clean and unclean into the saving ark was to the Jew a hidden prophecy, that "to the Gentiles also was granted repentance unto life," such as was authoritatively revealed in the vision of St. Peter; to the Donatists it forbade any narrowing of the communion of the Church by a self-erected standard of purity. "All kinds of animals," says St. Augustine,* "are inclosed in the ark, as the Church contains all nations, which were signified also in the sheet shown to St. Peter. Clean and unclean animals are there, as in the sacraments of the Church are found both good and bad."—"The ark of Noah," says St. Jerome,† "was a type of the Church, as saith the Apostle Peter. As in that were all kinds of animals, so in this are men of all nations and characters. As pard and goats, wolf and lambs were there, so here also the righteous and sinners, i. e. vessels of gold and silver are hard by those of wood and clay. The ark has its stories; the Church has many mansions."

It could not be, but that in a history so momentous, other points also, though not touched upon in Holy Scripture, would also bear a hidden meaning. The ancient Church believed that all was significant? that it was full of mysteries,‡ "some things referring to

raven returned not, either intercepted by the waters, or enticed by some floating corpse, signifying how men, defiled by the uncleanness of desire, and so, too intent on the things without in this world, are either rebaptized, or are seduced and held by those whom, without the ark, i. e. out of the Church, Baptism slays."—Aug. c. Faust. xii. 20. S. Hilary has the same reference to the "corpse." l. c. § 11.

* c. Faust. xii. 15. The first part of this S. Augustine repeats in Joh. Tr. ix. 11. de Civ. D. xvi. fin. Orig. in Gen. Hom. 2. § 5. and St. Cyril of Jerus. xvii. 10.

† Adv. Lucif. § 22. add adv. Jovin. i. 17. ii. 22. Ep. 123. ad Ageruch. § 9. St. Augustine mentions the like interpretation of the stories of the ark, de Civ. D. l. c. and Origen, Hom. 2. in Gen. § 3. "The people saved in the Church are compared with all those, men or animals, saved in the ark. But because all make not the same progress in the faith, nor have equal merits, therefore that ark also hath not one mansion only for all, but there are lower, second and third stories above; to show, that although all in the Church are held together within one faith, and are cleansed by one Baptism, yet all make not the same advances, but every one in his own order."—Add § 5.

‡ E. g. S. Chrysostome speaks of its "mysteries." Hom. de terra. mot. et Laz. vi. 7. and so S. Ambrose (below.) S. Jerome of its "sacraments," adv. Lucif. 22. and St. Augustine, c. adv. leg. et proph. i. 45. Africanus, "Each of these details signifieth something especial."—Chronic. ap. Routh, Reliq. S. ii. 129. The facts there mentioned, were, if any understand them, also prophecies."—Aug. l. c.

Christ, some to the Church, and thus the whole to Christ.”* Specially it is observable how, with the Scriptural reference to Baptism, they love to dwell on the doctrine of the Trinity; the Son, as revealed in the Cross; the descent of the Holy Spirit upon Him, and through Him to believers, as already shadowed forth in the coming down of the Dove to the One Righteous Man.† “Forthwith” [on the cleansing of the world by the flood] “the Dove of the Holy Spirit (that foul bird being first removed) flies down to Noah, as to Christ in Jordan, and with the branch of refreshment and of light announces peace to the world.”‡ “Thou seest the water,” saith St. Ambrose,§ “seest the wood, beholdest the Dove, and doubtst thou of the mystery?” “The wood is that whereon the Lord Jesus was nailed when He suffered for us. The Dove is that in whose form the Holy Spirit descended, who inspireth thee with peace of soul, tranquillity of mind.” “Noah,” says St. Chrysostome,|| “was Christ, the Dove, the Holy Spirit; the olive branch, the loving kindness of God.” Tertullian gives the same, with an earnest warning against relapse. “For¶ as after the waters of the deluge, whereby the ancient iniquity was purged away, after the Baptism (so to speak) of the world, the herald dove, sent out from the ark, and returning with the olive-branch, announced to the earth peace from the Divine wrath; by the same ordinance of a spiritual washing, does the dove of the Holy Spirit fly to the earth, i. e. to our flesh, as it emergeth from the laver after its ancient offences, bearing the peace of God, sent forth from the heavens, where the Church is the ark portrayed. But the world again sins, whence Baptism should so far ill correspond with the deluge. Therefore is it destined to fire, as also is that man, who after Baptism renews his sins, so that this also is to be taken as significant for our instruction.” And S. Ambrose adds the like:** “The raven is the type of sin, which goeth forth, and returneth not, if thou also keep thyself after the pattern of the righteous man.”

And so, doubtless, our redemption, and the means of its application to ourselves, are portrayed in the minuter details of this great dispensation. The unity of the Church may well be thought to be desig-

* “Quod totum Christus est.”—Aug. c. Faust. xii. 39.

† In another point of view then Noah is the type of Christ, as St. Aug. says, “Christ also was typified in Noah, and in that ark of the universe.”—Tr. ix. in Joh. § 11. so S. Chrys. inf. Orig. Hom. 2. in Gen. § 3.

‡ S. Jerome, Ep. 69. ad Ocean. § 6. The “raven” he regards as an emblem of Satan, as he says, adv. Lucif. 22. “In the Baptism of the Church, that most foul bird being expelled, i. e. the devil, the dove of the Holy Spirit announces peace to our earth.”

§ De Myst. c. 3. § 10, 11.

|| l. c. Greg. Naz. Or. 39. § 16. “Of old, long before, the dove was practised to announce the close of the flood.” And others, ap. S. Cyril. xvii. 10.

¶ De Bapt. c. 8.

** l. c.

nated by the anointing of the ark within and without, so that it was "compact together, and at unity with itself;" the "fervent charity," whereby it is so held, by the materials recorded; for "bitumen" is the most burning and vehement cement, signifying the ardor of love, through the force of its great might 'enduring all things to hold' together the spiritual community; "for not† with asphaltus and pitch, but with the Holy Spirit, are its planks anointed:" its "being finished in one, above," that the Church, the body of Christ, "gathered into unity, is raised on high and perfected"‡ in Him: the seven clean animals, "the seven-fold§ operations of the Holy Spirit;" the entering the ark on the seventh day, "that we are baptized in hope of that rest yet in store, which is signified by the seventh day;"¶ the resting of the ark on the seventh month, the type of that rest;¶ the return of the dove, that "rest is not promised in the N. T. to the saints in this world;"** its not returning after seven days, "the** end of the world, when there shall be a rest for the saints, not now in the sacrament of hope, whereby the Church is held together in this world, so long as that is drunk which flowed from the side of Christ, but in the very perfectness of eternal salvation, when the kingdom shall be delivered to God and the Father; when in the clear contemplation of unchangeable truth we shall not need the embodying thereof in mysteries."—And amid this and other significance of numbers, it may the rather be supposed that that of eight, which St. Peter insists upon, "wherein few, that is, eight souls," had also referencè to the day of the Resurrection, "through which†† Baptism saves us," "because‡‡ in Christ

* Aug. c. Faust. xii. 14. add. de Unit. Eccl. § 9. in Ps. 103. S. 3. § 2.

† S. Chrys. Hom. 1. de laud. Ap. Paul. The concord is insisted on also by S. Clement of Rome. "The Lord, through Noah, saved all the living creatures who in concord entered the ark."—I. p. i. § 9.

‡ Aug. c. Faust. xii. 16. Orig. Hom. 2. in Gen. § 5. "The whole fabric is brought together into one, because there is 'One God the Father, of Whom are all things, and One Lord, and one Faith of the Church, one Baptism, one body, and one Spirit,' and all things are hastening to one end of being perfected in God."

§ Aug. c. Faust. xii. § 15.

¶ Ib. § 17, comp. Heb. iii. iv.

¶¶ Ib. § 19.

** Ib. § 20.

†† 1 Pet. iii. 21.

‡‡ Aug. c. Faust. xii. 15. adv. leg. et Proph. add i. § 45. and de Civ. D. xvi. 26. So Justin M. "The number eight was a symbol of the eighth day, whereon our Christ appeared, having risen from the dead, which yet in dignity ever was the first."—Dial. c. Tryph. § 138. p. 229. The number eight was accordingly, throughout all Christian antiquity, regarded as symbolical of our Lord's resurrection, of the complete remission of sins, of perfection, of the new dispensation of eternity. See Coteler on S. Barn. Ep. Patr. Ap. T. i. 45—48. Clem. Al. Strom. L. 6. § 16. p. 810. ed. Pott. Origen. Hom. 23. in Num. § 10. 11. Jerome L. xii. in Ezek. c. xl. 24—29. Basil in Hexaem. Hom. 2 fin. Athanas. in Ps. 6. Ambros. Ep. 44. ad Horontian. § 14, 15.; in Ps. 118. Prol.; Expos. Ev. sec. Luc. L. 5. § 49. L. 7. § 6. and 173. Aug. in Ps. 6. et 11. Chrysostome de compunct. ad Stelech. L. 2. § 4. Hilary in Ps. 118. Prolog. Greg.

dawned the hope of our resurrection, who on the eighth day, i. e. the first after the seventh of the sabbath, rose again from the dead, which day was the third from the Passion, but in the number of the days, as they revolve throughout all time, is both the eighth and the first."

The more any one can realize these details, the more He must obviously admire the unity and harmony of God's dispensations ; but let any narrow the correspondence as closely as he can, yet if he think lightly of Water Baptism, he must surely, if he compare his mind with that of St. Peter, find himself reprov'd, in that the Apostle held the flood, which covered the face of the whole earth, and the tops of the highest mountains, and prevailed upwards, to be but a shadow and type* of the baptismal stream, which each of our little ones enters as "a child of wrath," and arises "a child of God, a member of Christ, an inheritor of the kingdom of Heaven."

Passage of the Red Sea.

The contrast of destruction and preservation, which is contained in the type of the deluge, is brought out more prominently in that of the passage of the Red Sea ;† and that, both because the destruction is in this case related to have been the means of the preservation, and because one enemy of God and of His redeemed, stands forth most conspicuously. The reference of this type to Baptism (being so distinctly asserted by St. Paul‡) could not of course be questioned by any Christian ; and as little that of the manna to the Holy Eucharist ; yet, in modern days, neither has the whole of its instructiveness been realized, nor the light thrown upon the sacramental character of the history. Its special teaching, as dwelt upon by St. Paul himself, is this ; the completeness and universality of our deliverance, through Baptism, and the subsequent peril of losing its fruits ; and that, although once delivered, we may yet not reach the promised inheritance. The flood portrays the Church, as a small portion only of the world ; "wherein few, that is, eight souls, were

Naz. Orat. xli. in Pentec. § 2. (quoting elder writers) xlv. in Nov. Domin. § 5. Greg. Nyss. de inser. Ps. c. 5. and in Ps. 6. Maximus Capp. Theol. Cent. i. § 51. sqq. Hence churches and fonts were built octagonally, App. ad Paulin. Op. p. 65. in memory of the Resurrection.

* "Baptism is a greater deluge than that described by Moses, since more are baptized than were drowned by the deluge."—Luther, Serm. de Baptismo, ap. Gerhard. loci de S. Bapt. § 9. "The water," says S. Augustine, "prevailed fifteen cubits upwards above the height of the mountains," i. e. this sacrament transcends all the wisdom of the proud."—c. Faust. xii. 19.

† This was expressed in the old Latin form, which was followed in Edward VI's first book ; "and did'st drown in the Red sea obstinate (wicked, Eng.) king Pharaoh with all his, and leddest Thy people through, that this laver of Thy holy Baptism hereafter might be signified."—See Note M.

‡ 1 Cor. x.

saved by water;" the passage of the Red Sea, and the history dependent on it, that, even of the Church, who had been so saved once, a portion only,—it is to be feared (without insisting on the actual proportions) a small portion only—should enter into their rest. However this may be, the alarming portion of the history is that set forth by St. Paul. He had just inculcated the necessity of earnestness, diligence, temperance, self-discipline, that we may not forfeit "the prize of our high calling in Christ Jesus;" and this he had exemplified both in the rules which men observe in earthly rewards, and in his own case. Then, lest any should think themselves secure in the privileges they had received, he shows how their fathers had *all* received the corresponding privileges, but, displeasing God, the most had perished. Some had fallen by one sin, some by another; some had been spared for a while, some taken; some had reached almost the borders of the promised land, and then, "at the last hour, had fallen from"* Him: all had been saved, yet at last, in despite of every past and present mercy, the past deliverance, the sea, the cloud, the manna, the spiritual meat, the spiritual rock, and God's long forbearance, the most, one after the other, perished. St. Paul (as any one must observe) lays great stress on the universality of these gifts; "*all* our fathers were under the cloud, and *all* passed through the sea, and were *all* baptized unto Moses in the cloud and in the sea, and did *all* eat the same spiritual meat, and did *all* drink the same spiritual drink,—but with *the most* of them God was not well-pleased." It is a fearful picture, how all had, up to a certain point, been brought safe; all had been "saved from their enemies, and from the hand of them that hated them;" all had been placed safely on the opposite shore; but then a new scene of trial began; and it is a heavy sight to watch how each different trial seduced "some of them,"† and "they were destroyed:" it is an earnest warning, which closes the list, "all these things happened to them, as types, and they are written for our admonition." St. Paul, then, recognizes the risk, that men, having received privileges, should rest satisfied therewith, and become slothful and careless; his very object here is to meet this case; but how does he meet it? by denying that they had received them, and bidding them seek to obtain them? No! His argument pre-supposes in the strongest way that all had had them,—but that this would not alone suffice; they must use them, be watchful in keeping them, or, like their forefathers, perish. "Think‡ not, he says, that because ye *have* believed, this sufficeth to your salvation. As it profited *them* not, to have enjoyed gifts so great, so neither will it you to have obtained Baptism, and been admitted to the spiritual mysteries, unless ye shall

* Burial Service.

† Ver. 7, 8, 9, 10.

‡ Hom. 23. ad 1 Cor. 10. § 2, 3.

exhibit a life worthy of such grace. Wherefore he introduces mention of the types of Baptism and the Mysteries. He who gave them these things, He also prepared this table; and the same led them through the sea, and you through Baptism, and gave them manna and water, thee the Body and Blood. Such was His gifts; but did He spare them, showing themselves unworthy?—Yea, though He so honored them, it profited them nothing, but the most perished. And yet they were numberless; but their number availed nothing: and all these were proofs of love; but neither did this profit them, since they showed not the proofs of love. For since the many disbelieve what we are told of hell, as not being present nor visible, he shows from actual facts, that God punishes sinners, though He have heaped on them countless benefits. If ye will not believe the things to come, he would say, yet surely ye will not disbelieve the past. Consider, then, what He bestowed upon them. He freed them from Egypt and its bondage, subdued the sea, from heaven sent down manna, from beneath sent up strange and marvellous fountains of water; He was with them every where doing wonders, and walling them in on all sides; and yet, since they yielded nothing worthy of this gift, He spared them not, but destroyed them all.—And all this is for thee;—for as the gifts were types, so also are the punishments types; and as Baptism and the Table were foreshadowed, so also by what subsequently happened, was it for our sakes proclaimed, that they who are unworthy of this gift shall be punished; that we may by those examples be brought a better mind. For as in the benefits, the types preceded, the truth followed, so also shall it follow in the vengeance. See how he shows that not only shall they be punished, but even more than those former; for if the one be the type, the other the reality, it must needs be that the vengeance shall greatly exceed, as well as the gifts.”

The very object, then, of the Apostle's warning, and the mode in which he urges this type, presuppose that Christians do receive in Baptism great and real gifts; gifts, compared with which, God's mightiest workings in the physical creation, the “making the sea to stand on an heap,” as though it were solid earth, and “bringing water out of the flinty rock,” were but as shadows of the real body, images and outlines of the true substance—but that having received, they may forfeit them, so that it had been better had they never had them. So far then from arguing, as modern schools have done, that because any live not worthy of his new-birth, therefore he had not been so born; the Apostle implies most fully that all had been so born, though for some it “had been better, had they,” thus also, “never been born.” The type, if one may so speak, seems purposely so ordered, as to convey the universality of the gift; the history, as well as the application, insists upon it. All their enemies were destroyed, all themselves saved; “the Egyptians whom ye

have seen to-day, "ye shall see them again no more;" "the waters returned and covered—all the hosts of Pharaoh, that came into the sea after them: there remained *not so much as one of them*;" "but the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left" (the same waters were their protection and the destruction of their enemies.) "Thus the Lord saved Israel that day out of the hands of the Egyptians."* "He† saved them from the hand of *him* that hated them, and redeemed them from the hand of the enemy: and the waters covered their enemies: there was not one of them left." They‡ "all passed through the sea."

The correspondence of the figure and the reality are every way most complete, and have ever been felt so to be. Delivered from a land of bondage and hard service in mud and clay,§ under One Head, bearing the rod of God, the emblem of the cross,|| pursued by one chief enemy, to whom they had been enslaved, and by his instruments and servants,¶ to the very water whereby they were delivered; then buried, as it were, in the tomb, and arising again; and then their enemies destroyed to the very last; then, entering on a new scene of trial, in what is yet a wilderness, though relieved by the shadow of the cloud, and guided by the pillar of fire, and supported by unearthly food, not yet arrived at their rest, yet on their way thither, but with the risk of falling short of it,—Israel has been ever acknowledged to be our representative. His very trials are, in detail, a picture of ours. His deliverance was real, from a real bondage; it was wrought without exception, for them all, from all their enemies; why then doubt that ours is also real, although, as being spiritual,

* Ex. xiv. 28—30.

† Ps. cvi. 10, 11.

‡ 1 Cor. x. 1.

§ "The Apostle so speaking, no believer can doubt that the passage of that people through the Red sea was a figure of our Baptism, that we being by Baptism, under the guidance of our Lord Jesus Christ, of Whom Moses then was a figure, freed from the devil and his angels, who, like Pharaoh and the Egyptians, wore us down, bound to the mire of the flesh, as to the works in brick, we might "sing to the Lord, for He hath done gloriously."—Aug. Serm. 363. de cant. Exod. Add. S. Cyril, Alex. in Joh. iv. p. 437.

|| Justin M. Dial. c. Tryph. § 86. Theodoret sums up concisely: "'Those things,' says the apostle, 'were the types of ours.' For the sea was an image of the laver; the cloud, of the gift of the Spirit; Moses, of the Priest; the rod, of the Cross; Israel passing through, of the baptized; the Egyptians pursuing, of the demons; Pharaoh himself was an image of the devil. For after they had passed through, the Israelites were freed from the power of the Egyptians, and as in a sort of type, they received manna also from heaven; and the rock was after the pattern of the side of the Lord. For, unlooked for, it sent forth streams."—Ad loc.

¶ "They are dead to us, who can no longer lord it over us; since those our offences, which made us subject to him, were, when we were set free by the laver of the holy grace, drowned, as it were in the sea, and destroyed."—Aug. l. c.

it is invisible? Why speak of "outward covenants," "outward visible signs," "dedications to God," instead of benefits imparted? Had Israel's deliverance been inward, it had not been the type, but the substance; had it not been real it had been nothing; it could be outward and yet real, because bodily; the Christian's, as being spiritual, is, unless inward, not real; i. e. it is nothing.

The ancient Church, faithful to Holy Scripture, especially insists upon this entireness and reality of her deliverance, as portrayed in this type. "As soon," says Tertullian,* "as the people marching out of Egypt passing through the water, escapes the might of the king of Egypt, the water destroyed the king himself *with all his hosts*. What more manifest figure of the sacrament of Baptism? The nations are freed from the world, namely by water; and the devil, their former ruler, they leave overwhelmed in the sea." "Is any perplexed," asks S. Cyprian,† as to a peculiar and painful case, "because some who are baptized when sick, are still assaulted by unclean spirits, let him know that the pertinacious wickedness of the devil has power up to the saving water, but in Baptism loses all its venomous influence. A type whereof we see in king Pharaoh, who long struggling, and treacherously delaying, could resist and prevail, until he came to the water; having come thither he was conquered and destroyed. But that sea the Apostle Paul declares to be the mysterious image of our Baptism, where he says, 'I would not have you ignorant, &c.,' and he subjoins, 'All these things were images of us.'" "The‡ passage of the people through the sea signified in type nothing else than the passage of the faithful through Baptism, as the Apostle testifieth. The passage through the sea signified, then, no other than the sacrament of the baptized; the Egyptians pursuing, nothing else than the multitude of past offences. Ye behold how evident the mystery! the Egyptians press, urge; the sins then follow hard, but only to the water. Why fearest thou, then, who hast not come, to come to the Baptism of Christ, to pass through the Red Sea? Why fearest thou? Does the consciousness of some exceeding transgressions harass and torment thy mind? *If any Egyptians live, then fear lest any sins remain in thee.*" And for the sequel,§ "But the way is perilous; for when I

* De Bapt. c. 9.

† Ep. 76. ad Magn. v. fin.

‡ Aug. in Ps. 80. § 8.

§ Serm. 352. de Pœnit. 2. § 6. The previous part is much the same as that on Ps. 80. In like way St. Basil, de Sp. S. c. 14. "Who is wise and he shall understand this, how the sea, typically Baptism, severed from Pharaoh, as our laver does from the tyranny of the devil. The sea slew in himself the enemy; and here also our enmity to God dies. The people went forth scathless; and we ascend from the water, as alive from the dead, saved by the grace of Him Who called us." And S. Gregory of Nyssa, de Bapt. Christi, T. 3. p. 375. "The people passed through, and the Egyptian king, with his army, was drowned, and the history prophesied of this mystery. For now

shall have passed the Red Sea, I shall not yet be in the land of promise; that people was led through long desert tracts. Yet at least be freed from Egypt. Thinkest thou, He will fail thee in the way, who freed thee from thy ancient captivity? Will He not restrain thy new adversaries who freed thee from thy ancient enemies? Only pass through fearlessly, walk fearlessly, be obedient."

The other point of instruction from this type, adverted to, may be spoken of more briefly, since it is not so much matter of doctrine as of impression, a tone of feeling derived from this and similar images. But certainly it seems a striking instance of the sacramental character of the Old Testament,—how God prepared men beforehand for the prominence in the Christian life, which He has assigned to His mysteries,—that the type of Baptism seems placed, as it were, on purpose to transmit Israel to the type of the Holy Eucharist. The typical people is once for all freed from his enemies, and then he is received by the other mystery, whose outward inadequacy to sustain life, its uniformity, and its simplicity, form thenceforth great part of his trial, whether he will receive it as God ordained it, or no; and this accompanies him through his whole pilgrimage until he enter into his rest. "Thou* shalt remember all the way, which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldst keep His commandments or no: and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God doth man live." "And† the manna ceased on the morrow;—neither had the children of Israel manna any more." The prominence assigned to

also when the people, fleeing Egypt, i. e. hateful sin, cometh to the water of regeneration, it is freed and saved, but the devil with his ministers, I mean the spirits of evil, is choked with grief and destroyed, accounting man's salvation his calamity." Jerome, Ep. 69. ad Ocean. "Pharaoh with his army, who would hinder the people of God from going forth out of Egypt, is drowned—the type of Baptism; and of his destruction is it written in the Psalms, 'Thou bruisedst the heads of the dragons in the waters; Thou didst crush the heads of the great dragon.'" St. Hilary in Ps. 134. §19. "Pharaoh, i. e. the devil, is slain when the people is baptized, overwhelmed himself with his army. Thereupon were 'many nations destroyed;' countless vices, which dwelt in us, were extinguished, 'mighty kings' were slain; of a truth 'mighty.'" S. Ambrose de Myst. c. 3. "Observe how even then in that passage of the Hebrews there was a figure of holy Baptism, wherein the Egyptian perished, the Hebrew escaped. For what else are we taught daily in this sacrament than that offences are buried, and error abolished, but piety and innocence abide safe!" Add. de Off. Min. iii. 18. "The Egyptian is sunk, the Hebrew rises up, renewed by the Holy Spirit, whereby also he passed the Red Sea, with sure tread." And St. Cyril of Jerus. iii. 5. xix. 2, 3. Oxf. Transl.

* Deut. viii. 2, 3.

† Josh. v. 12.

these types of the two sacraments mutually illustrates the eminence of both; and while they are again separated from all other ordinances, in that two only are thus conspicuous, they are also pointed out as the ordained means, the one of saving life, the other of preserving it.* The passage of the Red Sea leads to the manna, Baptism to the Holy Eucharist, and the manna is given only to those who have been thus led through; miraculous sustenance of life is given to those only who had in a figure received life from the dead. "When," says St. Augustine,† "thou shalt have passed the Red Sea, when thou shalt have been 'brought out' of thine offences with a mighty hand and strong arm,' then shalt thou share mysteries, which thou hast not known." "When‡ did the people of Israel eat manna? When they had passed the Red Sea. And what the Red sea signifies, hear from the Apostle. If then the type of the sea availed so much, how much more the form of Baptism! If what took place as a type led to the manna the people, when brought over, what will Christ, in the reality of His Baptism, bestow upon His people, whom He has brought over? By His Baptism, He bringeth over believers, having slain all sins, as it were enemies pursuing, as in that sea all the Egyptians perished. Whither doth Jesus, of whom Moses then, bringing Israel over the sea, was a type, bring us over by Baptism? To the manna. What is manna? 'I,' He saith, 'am the living Bread, who came down from heaven.' The faithful, when now brought over the Red Sea, receive the manna. Be catechumens ashamed, that they know not what Christians receive; let them pass the Red Sea; let them eat the manna; that, as they have trusted in the Name of Jesus, so Jesus may entrust Himself to them." "Israel," says St. Basil,§ "had not drunk of the spiritual rock, unless he had been typically baptized; nor will any one give thee the true cup, unless thou receive the true Baptism. After Baptism he ate the bread of angels; and how shalt thou eat 'the true Bread,' unless thou first receive Baptism?"

* See above p. 74. The typical character of this history is certain from Holy Scripture; the Exodus is perhaps the most remarkable (certainly it is the most visible) instance of a long unbroken series of types, representing future truth not only separately, but as a connected whole; its significance recommends itself to every one; the closeness of the parallel is as remarkable as its vividness; it is for those then, who accept it in the main, to consider with themselves, why they pass over some of its most pointed teaching, and whereon the apostle most insists.

† In Ps. 80. § 8.

‡ Id. in Joh. c. 3. Tr. xi. § 4.

§ Hom. in S. Baptism. § 2.

Circumcision.

Scarcely less remarkable than this selection of scriptural types of Baptism, or of events in the life of our Blessed Saviour bearing upon it, is the omission of another type, equally sanctioned by Holy Scripture, to which the school of Calvin gave a remarkable prominence—Circumcision. It seems to have been omitted by the ancient liturgies, and not introduced into our own, under the same feeling with which the others were inserted, viz: that in prayer to God, men naturally appeal to those things which He has done for them, as the ground of imploring future mercies. “We have heard with our ears, O God, and our fathers have told us, the mighty works that Thou didst in their times, and in the old times before them.” Whereupon there follows, as there precedes, the petition, that “God will arise, help us, and deliver us, for His Name’s sake, and for His honor.” The deliverance by the flood and the Red Sea were eminent interpositions of this sort; they not only signified God’s mercy, but, as far as this life is concerned, they conferred it; they were actual and most signal temporal mercies, figuring the spiritual, yet to come: Circumcision also figured spiritual mercies; it figured also spiritual duties; but it conferred not the one, nor the strength to perform the other. The flood and the Red Sea typified the washing away of past sin; Circumcision, the cutting off “the sinful lusts of the flesh,” which had wrought it, and would re-produce it. It was also obviously a great mark of God’s favor, that He condescended to bring any to a nearer approach to Him, and to give them a visible and distinctive mark; it was, (what so many now make the Christian Sacrament to be,) an outward introduction to the privileges comprised in being His people. Yet itself conferred nothing; it was no mean nor channel of spiritual grace. Scripture has no where the slightest hint of what moderns so often assume, that it imparted any spiritual benefit: the Old Testament names it but little; it alludes but three times to its spiritual meaning; twice,* to bid men themselves do for themselves, (as far as under the old dispensation they were enabled,) that which it signified,—put away their sins from them; in the remaining place† it is a prophecy, that after the Captivity God would restore them to their own land, and there “circumcise their heart, and the heart of their seed, to love the Lord their God with all their heart, and with all their soul, that they

* Deut. x. 16. Jer. iv. 4.

† Deut. xxx. 6. St. Cyprian quotes this and Jer. iv. as prophecies of the cessation of the carnal circumcision, and the bringing in of the spiritual. Testim. c. Jud. i. 8 and Justin M. who quotes Jer. iv. Dial. c. Tryph. § 28. Orig. Hom. 5. in Jerem. § 14. Greg. Nyss. Testim. de adv. Dom. T. 2. p. 157.

might live," a promise accomplished in the Gospel. In the New Testament it is spoken of, at best, as a thing indifferent,* neither good nor bad, neither to be effaced by those who had it, nor sought by those who had it not; but, for the most part, to disparage it, in the case of those who would yet stay themselves on the shadow, when the substance was come: in the one place, where it is mentioned as typical of our Christian circumcision, they are carefully distinguished. Baptism is not called simply by the name of this type of it (probably lest the Jews, already overvaluing and proud of the figure, should confound it with the substance.) In the case of the passage of the Red Sea, or the water from the rock, type and antitype are blended together; in the one, their fathers are said to have been "baptized;"† in the other to have drunk "spiritual drink;" but Circumcision the Apostle expressly separates from Baptism, and contrasts the sacrament with its type, in that he calls it "a circumcision made without hands."‡ As well then might we with the Jewish false-accusers, identify that "temple made without hands," which our Lord raised up after three days, with the material Jewish temple; as well, that "building of God, that house made without hands,§ eternal in the heavens," wherewith the faithful "long to be clothed," and "groan after," with this our corruptible clay, our "earthly house;" as confound the "Circumcision made without hands," with the "Circumcision made with hands," "the Circumcision of Christ," with the Circumcision of the law. "Since," says Theodoret,|| "having been led away, they embraced the observance of the law, he again teaches the difference of the Circumcision. For, he says, it is not carnal, but spiritual; not made with hands, but divine; not the taking away of a little flesh, but the freeing from all corruption. And of these things the source is, not the law, but the Lord Christ, the lawgiver of the law; for this he means by 'in Whom ye were circumcised,' and again 'in the circumcision of Christ.'" And St. Chrysostome,¶ "Circumcision," he says, "is no longer with the knife, but in Christ Himself. For not, as before, doth the hand effect this circumcision, but the Spirit. It circumciseth not a part, but the whole man. The one is a body, the other also is a body; but the one is circumcised in the flesh, the other spiritually. It is not then as with the Jews. For ye have not stripped off the flesh, but sins. When and how? in Baptism. And what he calls 'circumcision,' again he calls a tomb. He speaketh of what is greater than circumcision, for they did not merely cast away what was circumcised, but they destroyed it, they effaced it."

Thus also did the whole of Antiquity understand Holy Scripture.

* 1 Cor. vii. 13.

† Col. ii. 11.

‡ Ad loc.

† Ib. x. 2, 4.

§ 1 Cor. v. 1.

¶ Ad loc.

They thought not of comparing the shadows with the substance, the symbols with the reality, the image with the truth, the introductory rites with the witnesses of His Presence. The reformed school confounded them, partly, in seeking over-anxiously for some scriptural justification of Infant Baptism, since they debarred themselves from appealing to the authority of the Church; partly, from having lost sight of the characteristic of the Christian Sacraments,—the union with Christ. Denying them to be means of grace, they could not but esteem them equivalent to the signs of the Old Testament. Both are significant rites; the Ancient Church believed, that the rites of the law signified “the good things to come,” but could not convey them, because He in Whom they were to be bestowed upon us, was not yet come; while it is by virtue of that coming in our flesh, that the Christian Sacraments do convey them. The modern school held, in fact, that those gifts were conveyed by neither; that the symbols of the Old Testament, and the Sacraments of the New, were alike signs of God’s grace, not its channels; that where the sign was given, the substance also was given, although independently, and without connection with the sign; and that, consequently, regeneration (which is signified by circumcision) was bestowed upon those to whom was given the sign of circumcision;* and that Baptism in the Name of the Holy Trinity was only a sign like those of the older dispensation.†

The traces of this system are found, even where it is not strictly received. It may be well then, as a corrective, to exhibit the marked way in which the fathers contrast circumcision with its antitype, our Baptism in Christ. “This circumcision,” says S. Justin, M.‡ is not necessary to all, but to you only—For neither that unprofitable baptism of ‘cisterns’ do we receive. For it is nothing to this Baptism of life. Wherefore also God cried aloud, that ‘ye left Him the living Fountain, and dug for yourselves broken cisterns,’ which can hold no water. And ye, the circumcised in the flesh, need our cir-

* Ainsworth’s Censure upon a Dialogue of the Anabaptists, p. 49. “They to whom God giveth the signe and seale of righteousness by faith, and of regeneration, they have faith and regeneration; for God giveth no lying signe; Hee sealeth no vaine or false Covenant. But God gave to infants circumcision, which was the signe and seale of the righteousness of faith and regeneration. Gen. xvii. 12; Rom. iv. 11, and ii. 28, 29; Col. ii. 11. Therefore infants had (and, consequently, now have) faith and regeneration, though not in the crop and harvest by declaration, yet in the bud and beginning of all Christian graces. They that deny this reason, must either make God the author of a lying signe and seale of the Covenant to Abraham and his infants, or they must hold, that infants had those graces then, but not now; both which are wicked and absurd to affirme. Or they must say, that circumcision was not the signe and seale of the righteousness of faith, and then they openly contradict the Scripture. Rom. iv. 11.” Comp. Calv. Instit. iv. 16. 4.

† See note K. at the end.

‡ Dial. c. Tryph. § 19-

cumcision; but we, having this, have no need of the other." Whereupon S. Justin proceeds to argue that had circumcision been necessary, God would not have accepted Abel, or Enoch, or Lot, or Noah, being uncircumcised, or Melchisedech, to whom, although uncircumcised, Abraham, who first received circumcision in the flesh, paid tithes. Afterwards,* he insists on what St. Paul said, that "Abraham received circumcision for a sign, not for justification, as the Scriptures and the very fact compel us to confess," in tacit contrast with Baptism as the means of justification; and that women could not receive the circumcision in the flesh" [as they do Baptism] "showing that circumcision is given for a sign, not to work righteousness." "I cry aloud," he adds,† "the blood of that circumcision hath been done away; and we have believed in the saving Blood; now there is another covenant, and another 'law' has 'gone forth from Zion.' Christ, the true Joshua, circumcises all who will, as was preached beforehand, with knives of stone, that there may be a righteous nation." "See ye," he observes,‡ "how God rejects this circumcision, which was given as a sign? for it profits neither the Egyptians, nor the children of Moab, nor of Edom. But be any even a Scythian or Persian, and have the knowledge of God and of His Christ, and keep he the everlasting righteousness, he is circumcised with the excellent and helpful circumcision, and is a friend of God; and God is pleased with his gifts and oblations." "What account of circumcision to me, who have this testimony of God? or what need of that Baptism, who have been baptized by the Holy Ghost?" "That command that children should be circumcised on the eighth day, was a type of the true circumcision, wherewith we were circumcised from error and wickedness through Him Who rose from the dead, on the first day of the week, Jesus Christ our

* Dial. c. Tryph. § 23.

† Ib. § 24. St. Ambrose, in like way, considers the shedding of blood in circumcision as belonging to the typical character of the old dispensation, and no longer necessary, when "by the shedding of the Blood of the Lord, the price was paid to ransom us all."—Ep. 72. ad Constantium, § 9. So Orig. in Rom. L. 11. § 13. p. 495. ed. de la Rue.

‡ Ib. § 28. on Jer. ix. 25.

§ Ib. § 29.

¶ Dial. c. Tryph. § 41. Justin M. refers to this again § 24. It occurs also in S. Cyprian (below, p. 259.) S. Cyril Alex. Glaph. in Gen. L. 3. p. 80. in Joan L. iv. c. 7. pp. 432 [ex err. 424] and 438. Aug. de nupt. et concup. ii. c. 11. de pecc. orig. c. 31. Op. Imp. c. Julian. ii. 151; iv. 134. Ep. 157. ad. Hilar. § 14. Ambrose de Abr. c. xi. § 79. Origin refers the eighth day to the "world to come," (which comes indeed to the same, as being opened to us by His resurrection.) Hom. 8. in Lev. § 4. (see above, p. 246.) The de sabb. et circ. (c. 5.) "that the regeneration of all should be after the seventh day. For circumcision signified nothing else than the putting off of the birth. For we are stripped of him who died on the sixth day" (Adam's fall on the Friday) and are renewed on the Lord's day, when the old man being stripped off was born again through the Resurrection."

Lord." "And we* who through Him have approached to God, have received the circumcision, not in the flesh, but the spiritual, which Enoch, and those like him, kept. But we, having become sinners, received it through Baptism, by the mercy of God; and all may alike receive it." Such are the chief contrasts, which Justin M. draws between Circumcision and Baptism; the one the type, the other the substance; the one a "broken cistern," the other a living fountain; the one circumcision in the flesh, the other in the Spirit; the one a mere mark of one people, rejected by God, unprofitable, incapable of justifying, the other a "Baptism to life," "excellent," "helpful," "wrought by Christ Himself" "to justification," making our persons and oblations acceptable to Him, "to the end that we may be a righteous nation;" a "Baptism in the Holy Ghost, through the Resurrection of our Lord." S. Irenæus† uses the same argument as Justin M., as to the patriarchs who pleased God, being uncircumcised, regarding also circumcision as a mere intermediate ordinance, and looking upon the patriarchs who pleased God without it, as a sort of anticipation of Christian holiness. "This faith amid uncircumcision, as joining the end to the beginning, was made the first and the last. For it existed in Abraham and the other saints, who pleased God, before circumcision; and again in the last times, it sprung up in the human race, through the coming of the Lord. But circumcision and the law occupied the intermediate period." The imperfection of circumcision he derives from Holy Scripture.‡ "But that God gave circumcision, not as a perfecter of righteousness, but as a sign whereby the race of Abraham might remain distinguished, we learn from Holy Scripture itself (Gen. xvii. 9. sqq.) These things" (Circumcision and the Sabbath) "were given for a sign, but they were not without a symbolical meaning, nor superfluous, as having been given by a wise Artificer; but the circumcision after the flesh signified the spiritual Circumcision." S. Irenæus proceeds, "that man was not justified by these things, but that they were given as a sign to the people." Tertullian refers to the patriarchs, as did Justin M. and Irenæus, as a proof against the inherent necessity of Circumcision; denies that it cleanses man;§ says that Abraham|| received it, as a sign for those times, not for any saving privilege in it; that the case of Zipporah shows that it had no saving efficacy, else had not Moses neglected it; but that "God foreseeing that He should give this circumcision as a sign, not for salvation, to the people of Israel, therefore suggested the circumcision of the son of Moses their future leader, lest they should despise it. For circumcision was to be given; but as a sign whereby Israel might be

* Ib. § 43.

† iv. 16, (al. 30.) 1. 2.

‡ Ib. c. 3.

§ iv. 25. (al. 42.)

¶ Adv. Jud. c. 2.

distinguished." Elsewhere* he calls circumcision "the badge of servitude." S. Cyprian puts down against the Jew† the same heads of argument as Justin M., the case of the patriarchs, and "that that seal avails not to women, whereas "by the mark of the Lord all are sealed;"‡ and hence, and from prophecy he would show "that the first carnal circumcision is made void, a second spiritual one promised." So again as to the type contained in the eighth day. "The§ observation of the eighth day in the Jewish carnal circumcision, is a sacrament premised before in shadow and image, but filled up in reality, when Christ came. For since the eighth day, i. e. the first day after the sabbath, was to be that whereon the Lord should rise again, and give us life and the spiritual circumcision, this eighth day, i. e. the first after the sabbath, and the Lord's day, preceded in the image; which image afterwards ceased when the truth supervened, and the spiritual circumcision was given." Origen contrasts in the same way, "the carnal circumcision," with the spiritual, of which he says, "we are instructed|| by the Apostle Paul that it was a type, as many other things took place as figures and images of the future truth," (quoting Phil. iii. 2, 3. Rom. ii. 28, 29. ;) he contrasts it with our "Baptism¶ in water and the Spirit;" "the spiritual circumcision of mind, and that which our Lord gave us;"** says that circumcision is not a good in itself, otherwise it would not have been omitted in the wilderness,†† but only of use for a time as a mark; that "not‡‡ Jesus son of Nun, but Jesus Christ our Lord and Saviour circumcised with the true and perfect circumcision;" for that "He it was, Who truly took away and cut off from us the pollution of the flesh, and cleansed our heart and soul from the defilement of sin;"§§ that "the circumcision in the flesh purifieth not the soul;"¶¶ and sums up, by placing it among all the other figures of the law :||| "As-

* Adv. Marcion. v. 4.

† Testim. adv. Jud. i. 8.

‡ See above, p. 114. sqq.

§ Ep. 59. ad Fid.

|| Hom. 3. in Gen. § 4. and Comm. in Matt. Tom. xii. § 3. He compares it to the gestures of Zacharias, as in itself a mere dumb picture and work. Hom. 5. in Luc.

¶ Hom. 7. in Exod. § 1.

** Select. in Jos. 5. 2.

†† The same argument is used in the Testim. de Adv. Dom. adv. Jud. ap. Greg. Nyss. T. 2. p. 157. St. Jerome refers to it, in Gal. iii. 7. St. Chrysostome, Hom. 6. in Rom. (ii. 25.) Anastasius, Bp. of Nice, Quæst. 18. in Script. Biblioth. S. T. 6. ap. Justinian, ad Rom. iv. 9.

‡‡ Hom. 6. in Jos. init. The typical nature of the circumcision by Joshua is again pointed out by Origen, Ep. ad Rom. L. 2. § 13. Sel. in Jos. v. 2. "the knife of stone signifies our Lord, Who gave us the spiritual circumcision of mind and heart." Justin M. ab. p. 257. S. Cyprian, Testim. i. 8. (Athanasius) de Sabb. et circ. § 6. S. Jerome, adv. Jovin. § 21. S. Cyril Alex. in Joh. L. iv. p. 438. S. Aug. de pecc. orig. c. 31. Sermon. 168. de verb. Ap. 1 Cor. i. § 4. and other places.

§§ In Ep. ad Rom. L. 2. § 13. p. 493. ed. de la Rue.

||| Ib. p. 496.

many baptisms were necessary before the Baptism of Christ, and many purifyings before there was the purifying through the Holy Spirit, and many sacrifices, before that One Sacrifice, the Lamb without spot, Christ offered Himself as a sacrifice to the Father; so were there needed many circumcisions, until in Christ one circumcison was given to all; and the blood of many was shed beforehand,* until, through the Blood of One, was wrought the redemption of all." It ceased not (as Calvin taught) because it was superseded by another sign equally arbitrary and unsubstantial: but, because the substance was given, the shadow ceased of course; the King Himself was come, and to what end His representative? Thus the ancient author† of the treatise on circumcison, if not S. Athanasius himself, "For circumcison was a type of the putting off the old man in Baptism. Abraham having believed, received circumcison, being a sign of the regeneration through Baptism. Wherefore when the thing signified came, the sign ceased. For circumcison was the sign, the washing of regeneration the thing signified. For when the old man was put off, that which signified this in part, was superfluous. And as the Lord's day is the beginning of the creation, and makes the sabbath to cease, so this, having regenerated the man, caused circumcison to cease; and as the sacrifices were shadows of the things to come, so was the partial circumcison a shadow of the entire. This took place then for a type of Baptism through Christ. For then it took place in part, as in a shadow; but now, as the Apostle said, we put off the whole of our earthly birth, being reborn through 'the laver,' that we may no more die according to our first birth, but may live according to that circumcison of 'the putting off of the body,' which we do put off through the laver: and as the Lord said to Joshua, 'to-day have I removed the reproach of Egypt from you,' so, and much more, may it be said to each of those now baptized, this day, the same day have I taken away the reproach of your earthly birth, and the reproach of the corruption of death from you." So again, St. Gregory of Nazianzum terms it a "typical seal;"‡ Eusebius§ "a sort of seal to distinguish the posterity of Abraham." St. Cyril of Jerusalem|| speaks of it as a type, contrasted with our "spiritual circumcison in Baptism;" as does St. Jerome¶ of the circumcison by Joshua. St. Basil** contrasts it, in St. Paul's words, with "the circumcison made without hands, in the putting off of the flesh, perfected in Baptism. In the one was pain and a sore; here

* See above, p. 257, n. 2.

† De Sabb. et Circ. c. 5, 6. ap. Athanas. Opp. T. 2. p. 58, 9. The Benedictines say "there is no means of deciding whether it be his or no; but at least, it is the work of some pious and learned man."

‡ Orat. xl. 27.

§ Dem. Ev. i. 6.

|| Lect. v. 6.

¶ In Gal. iii. 7.

** Hom. in S. Bapt. † 2.

we have the dew of the soul, and a cure of the sore of the heart." St. Cyril of Alexandria, with "the spiritual and divine circumcision,"* "from the living Word;"† which suffereth us not to be defiled with the pleasures of the flesh, nor to be steeped in this world's toils, but frees us from death and corruption, and makes us 'partakers of the Divine Nature,' through the participation of our Saviour Christ;" "the purifying‡ through the Spirit, in the faith and Resurrection of Christ, which casteth out all sin, destroyeth death and corruption, and obtaineth sanctification and union with Christ, is the image of freedom, the way and door to friendship with God." St. Epiphanius§ speaks of it as imperfect, and given as a sign only and memorial to them afterwards, and as a type of that great Circumcision, which accomplisheth every thing equally in all to whom it is vouchsafed, which now He had come and fulfilled, having given the perfect Circumcision of His own Mysteries, not in one member only, but sealing the whole body and circumcising it from sin; and not saving a portion of the people, i. e. not men only, but sealing in truth the whole Christian people, and giving them abundantly the inheritance of the kingdom of Heaven, giving the seal, not, for its weakness, confined to the one order, men only, but laying open the kingdom of heaven to the whole people, through the seal and commandments, and wholesome instruction." And again,|| "The carnal circumcision served for a time, until the great Circumcision, i. e. Baptism, which circumciseth us from sin, and sealet us to the Name of God." Prosper¶ calls it "a corporeal sign of the promise, which lasted to the birth of our Lord Jesus Christ, and passed into the spiritual sacrament of the true circumcision of the heart;" a contemporary,** "a sign figuring that circumcision of the heart which shines forth in the New Testament;" Primasius,†† "a sign, not an augmentation of righteousness." St. Hilary‡‡ asks, "What will that circumcision, which was instituted as a sign only, now profit the Jews, not having the Author of the spiritual circumcision?" S. Gregory of Nyssa,§§ Anastasius, B. of Nice,||| and Theodoret¶¶ say, "it justifieth none;" S. Jerome,*** "it is utterly nothing," that it was

* In Mich. T. 3. p. 470.

† In Joh. L. iv. p. 437.

‡ Ib. 438. comp. p. 432.

§ Hær. xxx. 33, 34.

|| Hær. viii. 6. add Hær. xxviii. 4. Again he calls circumcision "a visible seal, given as a type of the true and invisible."—Hær. xxx. 27.

¶ Chronic. Abram.

** Auct. lib. de Promiss. et Præd. Dei. i. 14. ap. Prosper, T. 2. p. 70.

†† Ad Rom. iv. "signum est justitiæ non augmentum." His commentary is from older fathers.

‡‡ In Ps. 118. lit. 13. § 4. p. 131, 2.

§§ Testim. l. c.

¶¶ Qu. 68. in Gen.

||| l. c.

*** In Gal. v. 2.

“given for a sign;” * S. Chrysostome† and Epiphanius,‡ “it is utterly of no avail;” Archelaus,§ “it can save none.” St. Ambrose|| argues from the apostle’s words, “the sign of circumcision;” but the sign is of something else, and not the thing itself, i. e. not the truth, but pointing to the truth. Whence we understand rightly, that carnal circumcision is a sign of the spiritual. The sign then remained until the truth should come. The Lord Jesus came, Who saith, I am the Way, the Truth, and the Life. For He circumciseth, not a small portion of the body, as a sign, but the whole man in truth; because ‘after that which is perfect is come, that which was in part is done away;’ and therefore the partial circumcision ceased, when the circumcision of the whole dawned. For now, not in part, but the whole man is saved in body, is saved in soul.” “The seal and form of circumcision itself was not superfluous, in that the people of God, marked, as it were, by a seal on the body, was distinguished from all other nations. But now, having the name of Christ vouchsafed him, he no longer needs any bodily mark, on whom has been bestowed the privilege to be named with the Name of God.”¶ St. Ambrose also, though giving many spiritual applications of the Christian circumcision, identifies it with Baptism as its channel, as with the Passion as the source of its efficacy. “As** many sorts of baptisms were premised, because there was to follow that one true Sacrament of Baptism ‘in the Spirit and water,’ whereby the whole man is redeemed, so the circumcision of many was to be premised, because there was to follow the circumcision of the Passion of the Lord, which Jesus suffered as the Lamb of God, that He might take away the sins of the world.” To close this list with the contrast of S. Chrysostome,†† which may illustrate how the Church felt her privileges and the duties consequent. “Consider now, beloved, the loving-kindnesses of God, and His unspeakable goodness towards us. In circumcision, there was both pain and trouble from it at the time, and no other benefit than only this, that they were distinguishable by this sign, and separated from all other nations. But our circumcision, the grace, I mean, of Baptism, brings a cure without pain, and procureth for us countless goods, and fills us with the grace of the Spirit, and is not restrained to a definite time, (as was

* In Jerem. L. 2. c. 9. ult.

† “St. Paul might have said that the prophets call the Jews uncircumcised, but this had been no disparagement of circumcision, only of those who used it amiss. But his object is to show that it hath no value whatever, even with the very best life.”—Hom. 6. in Rom. (ii. 25.)

‡ Hær. xxx. 33.

§ Ep. ad Diodor. ap. Routh, Reliq. T. iv. p. 241.

|| De Abr. i. 4. § 29. Add. Ep. 72. ad Constantium, § 15. 23.

¶ Ep. 72. § 10.

** Ib. § 18.

†† Hom. 40. in Gen. 17. § 4.

circumcision,) but any, whether in early or middle life, or in old age itself, may receive the 'circumcision made without hands,' wherein there is no pain to be undergone, but the burthen of sin is laid aside, and forgiveness found for all transgressions of all the past. For the all-gracious God, knowing our exceeding weakness, and that being incurably sick, we need a mighty medicine and ineffable loving kindness, compassing our salvation, gave us the 'renovation' through 'the washing of regeneration,' that 'having laid aside the old man,' i. e. our evil actions, and 'put on the new man,' we may walk on the way of goodness. Be we not then worse, I entreat, than the ungrateful and insensate Jews."

Such then was the Catholic view of the relation of circumcision to Baptism; the witnesses adduced are from well nigh every Church, and from the earliest times; from Palestine, Antioch, Asia Minor, Mesopotamia, Egypt, Africa Proper, Gaul, N. & S. Italy; nor is there any contradicting voice. In the later Latin Church, however, a somewhat different view prevailed, traceable to the influence of one powerful mind, and, as being so traceable, of no moment in ascertaining the view of the Church. It is the result of the workings of one mind, not the property of the Church. The view of St. Augustine was inherited on his authority through S. Thomas* by the schoolmen; and through Pope Gregory,† by the later adherents of Rome;‡ but it is the view of one man, opposed, in its degree, to that of the Church. St. Augustine came to his view in the course of his controversy with the Pelagians. And in this way, other fathers had noticed the temporal deliverances connected with circumcision, as that the passage of Jordan was connected with the renewal of circumcision,§ or that the destroying angel departed when Zipporah||

* 3 part. qu. 62. art. 6. ap. Feurdent. l. c.

† Moral. iv. 2.

‡ This appears from Feurdent. on Irenæus, iv. 30. who is himself evidently determined by this view having been taken by Popes. In like way Justinian in Rom. iv. 16. very learnedly defends the opposite side, but at the end embraces the "common opinion of Catholics, which is not readily to be abandoned, although these most weighty testimonies of so many Fathers may free the other opinion from all suspicion or dangerousness." Some of the less obvious of the above authorities were furnished by Justinian.

§ Perhaps S. Irenæus refers to this, iii. 12. 11. "Who called Abraham's seed out of Egypt, manifestly preserved by circumcision (for He gave it for a sign, that they might not be like the Egyptians.") S. Augustine himself does (Ep. 23. ad Maximin. § 4.) "This mystery also withheld the river Jordan, and sent it back to its source."

|| It appears from Tertullian (adv. Jud. c. 3.) that the Jews urged the case of Zipporah as a proof of the continued necessity of circumcision. St. Jerome appeals to it in proof that there was a degree of *temporal* benefit connected with, though not conveyed by, circumcision, proportioned to that dispensation, before our Lord came. "Circumcision verily profiteth, if thou keep the law.' It was then of use to those who lived under the law, *not because*

circumcised her son, or that death was the penalty of its omission, and so escaped by its fulfilment;* “the uncircumcised, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.” S. Basil had noticed the correspondence of this heavy sanction with the words of our Lord as to Baptism, its antitype: “Except a man be born of water and

they were circumcised, but because ‘they were entrusted with the oracles of God,’ which, if they turned into action, they were not alien from salvation. Nor let it disturb us, that Zipporah taking the stone, circumcised her son, and withheld the destroying angel from her husband (or as this is differently related in the Hebrew) because to say that *their circumcision was as utterly of no avail* as the Apostle testifieth it to be in Christ Jesus, from the time that the Gospel has shone through the whole world, were a needless censure of circumcision. Like the rest of the law, it was of avail then, when earthly blessings were promised to those who kept the law, that, if they fulfilled it, they should be blessed in the city, blessed in the field, have full stores, and many like promises. But we would be strong and strengthen in Christ Jesus, i. e. in the true circumcision, not in the Jewish concision.” in Gal. v, 4. St. Augustine himself looks upon this as a temporal deliverance only, Ep. 23. ad Maximin. “Which seal of the righteousness of faith was of so much avail then, before it was emptied by the coming of the Lord, that the angel would have destroyed the infant son of Moses, had not its mother, seizing a stone, circumcised the child, and by the sacrament removed the impending destruction.” The more common opinion among the ancients was, that Moses himself, not his child, was threatened with death; as in S. Jerome (above;) Theodoret, Qu. 14. in Ex.; Cæsarius, Sermon. 18. de Moyse, l. ap. Aug. T. 5. App.; S. Cyril Alex. in Joh. iv. p. 432 [ex. err. 424;] Isidor. Pelus. Euseb. Cæs. and Emess., Diodorus, in Catena, quoted by Bonfrer. in Pentateuch ad loc. St. Augustine himself (Quæst. in Exod. ii. 11.) doubts whether it were not Moses whom the angel sought to slay, but in either case assigns as the only reason “the sanction of the command of circumcision, through the severity of the penalty.”

* S. Basil, Hom. in S. Bapt. § 2. “The Jew delays not circumcision, on account of the threat, that ‘every soul which shall not be circumcised on the eighth day, shall be destroyed from its people,’ and dost thou delay the ‘circumcision made without hands in the putting off of the flesh,’ which is accomplished in Baptism, when thou hearest the Lord Himself, ‘Verily, verily, I say unto you, unless a man be born of water, and of the Spirit, he shall not enter into the kingdom of God?’” St. Augustine, in applying this passage (c. Julian. Pel. ii. 6. § 18.) says, “Seest thou how this man, imbued with ecclesiastical learning, compared circumcision with circumcision, threat with threat. Not to be ‘circumcised on the eighth day,’ answers to not being baptized in Christ; and to ‘perish from his people,’ to ‘not entering into the kingdom of heaven.’ And yet ye deny that in infant baptism there is any ‘putting off of the flesh,’ i. e. a ‘circumcision not made with hands,’ inasmuch as ye contend that they have nothing which needs to be put off. For we confess that they are dead in the foreskin of their flesh, whereby sin is *signified*, especially that which is derived by our origin.” (St. Augustine, in the same place, refers, as an authority, to the Martyr Cyprian, speaking of ‘the circumcision in the flesh, as enjoined for a *sign* of Baptism.” See above, p. 259.) S. Cyril of Alexandria, Glaph. in Gen. l. iii, p. 80, apparently uses the same parallel as S. Basil; as also does Gregory, Moralia, iv. 3.

the Spirit, he cannot enter into the kingdom of God." Circumcision then was again a type of Baptism, in that it was the condition,—in the case of Moses' son, the means,—of escaping temporal, as Baptism is the appointed means of rescuing from eternal, death. S. Augustine pressed the comparison further; he urged what he thought the letter of Holy Scripture, and contended (as his is altogether a sterner theology) that the death threatened to the uncircumcised male was not temporal, but eternal; and thence inferred further, that since the "male child" (of whom he interpreted it) could not "have broken the covenant" by any act of his own, therefore the covenant spoken of was that with Adam; that it was for the covenant broken in him, in other words, original sin, for which the child was sentenced to death; and that consequently this law proved original sin, and that it was remitted by means of circumcision, as well as by Baptism. "What ill," he asks,* "has the little one committed of his own will, that for the neglect of another who failed to circumcise him, himself should be condemned by a condemnation so severe, that "that soul should perish from his people? For neither is it temporal death, which is threatened thus terribly, since of the righteous, when they die, it were rather said, 'and he was gathered to his people,' or 'to his fathers,' inasmuch as henceforth he hath no temptations to fear, which may separate him from 'his people,' if so be his people is the people of God." "If," he infers, "question be made of the righteousness of this horrible punishment, is not all that arguing about free-will, and the praiseworthy purity and soundness of our nature, tossed back and shivered?" This was (as was said) no Catholic opinion; and so it remains free to us to think, and is the more Catholic view, that temporal death only was threatened to the uncircumcised, that the *type* of Baptism saved from the *type* of eternal death, as real Baptism from the reality. His argument, moreover, rests entirely on the supposition that the death is threatened to the uncircumcised child, and not rather to the adult,† who, by remaining uncircumcised contumaciously, broke the covenant. For death is denounced in the same terms, for the breach of other laws, where yet no especial reward followed upon keeping them. The peculiarity of this case would have arisen from its involving original sin. It is, however, much to be remarked, that although St. Augustine here (as in some other cases) was led, through the energy of his mind, to take up a peculiar and untenable argument, and to lay much stress

* De pecc. orig. c. Pelag. c. 30. add. c. Julian. Pel. iii. 18. † 34. de nupt. et concup. ii. 11. &c.

† Our version so far agrees with St. Augustine by rendering זָכָר, Gen. xvii. 14. "manchild." It were better throughout to render it "male," ver. 10. 12. 14; and in v. 12. the addition "he hath broken my covenant," applies more

upon it,* he still keeps to Catholic truth in the main; and even when urging the benefits of circumcision, is very far from identifying it with Baptism. It is very observable how, not only elsewhere, but in the very places in which he is urging its efficacy thus far, he still calls it but the "sign† of the Baptism of Christ," says, "that it, among the other sacraments" [mysterious and significant acts] "of the ancients, *prophesied* of Christ,"‡ that "it‡ so availed to *signify* the cleansing of the original and primeval sin in infants also, as Baptism to the *renewal* of the man;" that it "*prefigured* our Baptism," or "the regeneration in Christ,"¶ and "His grace,"** and "His resurrection,"†† "the renewal of our nature, by the putting off of the old,"‡‡ "the putting off of the flesh,"§§ "the putting off of the carnal life through the resurrection of Christ"||| "the putting off of the mortality which we have from our birth after the flesh,"¶¶ "that through Christ, the *Author of regeneration*, original sin was taken away,"*** "our justification,††† to the putting off of carnal concupiscences through the resurrection of the Lord," "the putting off carnal desires from the heart,"‡‡‡ "the future circumcision§§§ of the heart which the Jews bore in the flesh, in the heart rejected;" "that it was a sacramental symbol of the circumcision|||| of the heart, as the temple of Jerusalem was of the Body of the Lord, the land of promise, of the kingdom of heaven, the many sacrifices of the One Sacrifice." He contrasts it elsewhere, as "a shadow,"¹ "an empty shadow,"¹ with the reality; "the sign,"¹ with the "thing signified;" as a thing "imposed¹ upon men, when slaves, understood by them when set free," says that "it was changed for what was better;"¶¶¶

naturally to the adult. St. Augustine himself felt that it was an unusual expression as to a child which "knew neither good nor evil."

* "There is no need to go along way about to try to prove to me what I grant; but answer this, if thou canst, Why, unless Isaac himself had been circumcised on the eighth day with the sign of the Baptism of Christ, his soul would have perished from his people. Go not off amid a number of obscure, perplexed, superfluous points; answer this one, clear, simple, and essential." —c. Julian., Pel. iii. 18. § 34.

† c. Julian. Pel. l. c.

‡ De pecc. orig. c. 31.

§ De nupt. et concup. ii. 11.

|| De anima et ej. orig. ii. 11. c. Cresc. Donat. i. 31.

¶ (Op. Imp. c. Julian. i. 50. de Civ. Dei, xvi. 27.

** Op. Imp. c. Julian. ii. 151.

†† Op. Imp. c. Jul. iv. 134. c. Faust. xix. 9. Ep. 157. ad Hilar. § 14.

‡‡ De Civ. Dei xvi. 26.

§§ c. Faust. xxv. fin.

||| Serm. 231. in dieb. Pasch. 2. § 3.

¶¶ c. Faust. xvi. 29.

*** Op. Imp. c. Jul. ii. 73.

‡‡‡ c. litt. Petil. ii. 87.

††† Tr. 30. in Ev. Joh. § 5.

§§§ Serm. 149, de verb. Act. 10. &c. c. 3.

|||| In Ps. 74. § 12. Circumcisio carnis magni sacramenti vis est, et intelligitur inde circumcisio cordis. Templum illud Jerusalem magni sacramenti res est, et intelligitur ex eo corpus Domini.

¹ c. Adimant. c. 16. § 2. 3. c. Faust. vi. 2. Serm. 169. de verb. Ap. Phil. 3.

¶¶¶ c. Faust. xix. 9. Ep. 23. ad Maximin. § 4.

that "were he a Jew in the times of the ancient people, he would receive circumcision, since he could have nothing better;"* that "it was abolished by our Lord's first coming, as Baptism shall be by His second," (Baptism being also a type of the future resurrection;) that it was a sign of the same sort as the cross in our foreheads; † that it "belonged to a *sort* ‡ of seal of deliverance."

This is not the way in which St. Augustine speaks of our Christian Baptism, however it may accord with much modern language respecting it. St. Augustine, speaking of *it*, does not linger among the shadows of the Old Testament, nor speak of his Baptism, as being a sign, or figure, or shadow, but the blessed substance, and reality, and truth, foresignified in the shadows of the law. Baptism he calls, not "a sort of seal of deliverance," but "deliverance, salvation"§ itself. "God forbid," says he, || "that I should term the grace of that laver empty, wherein I was re-born of 'water and the Spirit,' whereby I was freed from the guilt of all sins, which I brought with me by my birth, or on me by ill life; whereby I am freed so as to know not to 'enter into temptation,' drawn away and enticed by my own concupiscence, and so as to be heard, when saying with all who share it, 'forgive us our debts;' whereby I shall be freed, as I hope, for ever, when no law in my members shall resist the law of my mind:"—wherein, he says, we have a perfect cleansing, ¶ such as John's Baptism had not, "are cleansed"*** every "whit;" our "little ones are renewed by the grace of Christ;" †† "all the weight of ancient sin laid aside, the former offences of the ancient ignorance effaced, and the old man with the inborn guilt put off," ††† wherein also, he doubted not, our "little ones were not only engrafted into His Body," but "the most hidden grace of the Spirit," was "secretly poured into them;" §§ whereby "they who receive it rightly, are washed both in flesh and Spirit;" ||| and our very "evil desires, ¶¶ so long as they be not consented to, even though they remain, are still all "cleansed." He does not so speak of that gift, whereby he says we are "re-born in Christ," "made members of Christ;" "If ye would think what ye have been made, all your bones will say, 'Lord, who is like unto thee?' For that condescension of God cannot be adequately conceived, and all human language and understanding fails."***

* Ep. ad Max. l. c.

† Serm. 160. de verb. Ap. 1 Cor. xi. § 4.

‡ Signaculum *aliquod* salutis. Tr. 30. in Ev. Joh. § 4.

§ See above p. 74.

|| c. Julian. Pelag. vi. 44.

¶ Ep. 44. ad Eleus. &c. § 10.

** Tract. 56 and 57, in Ev. Joh.

†† Op. Imp. c. Julian. i. 55.

††† Reticus, Bishop of Augustodunum, alleged by S. Aug. ib.

§§ De pecc. mer. et rem. i. § 10.

||| Quæst. in Numer. iv. 35. § 11.

¶¶ De pecc. orig. § 44.

*** Serm. 224. in die Pasch. i. init.

All this language is in perfect harmony with his well-known distinction, that “neither* the sacraments, nor the promises of the two Testaments are the same; for that the sacraments of the New-Testament *give* salvation; the sacraments of the Old *promise* the Saviour,” or when he says (especially including circumcision) that “the ancient sacraments were neither good, *in that men are not justified by them*; for they are *shadows, foreannouncing the grace whereby we are justified*,—nor yet bad, because enjoined by God, and conformable to the time and persons;” and that they were to be observed at first by Jews who believed, “to set‡ forth their Divine origin and prophetic sanctity, not from those sacraments to obtain salvation, which was now being revealed in Christ, and ministered *through* the sacrament of Baptism.” It is not incidentally, but of set purpose, that he every where so carefully uses the words, “signs,” “signify,” “prefigured,” “foreshadowed;” and in his strongest passage attributes to circumcision the office of “*signifying*”§ only “the cleansing of original sin,” to “Baptism, the renewal of the man.” However he may have been led to ascribe more to circumcision than Scripture warrants, he yet neither exalts the shadow into the substance, nor contracts the substance, vouchsafed to us, once more into its shadow.

Of the relation of circumcision to Baptism, then, St. Augustine thinks no otherwise than any other father; he looks,|| indeed, upon the history of Abraham and Isaac, whose faith was accepted respectively in uncircumcision, and in circumcision, as analogous to the cases of Cornelius, “in whom spiritual sanctification preceded in the gifts of the Holy Spirit, and there followed the sacrament of regeneration in the laver of Baptism,” and of our “baptized infants,” in whom “the sacrament of regeneration precedes; and if they hold fast Christian piety, there will follow also that conversion¶ in the heart, whereof the sacrament preceded in the body;” but he does not herein ascribe any efficacy to circumcision, nor derogate from that of Baptism; he uses it simply as an illustration, as a “private conjecture;”** nor again does he identify the giant faith of Abraham, nor Isaac’s holy “imitation of his father’s faith,” with the case of

* In Ps. 73. § 2.

† Ep. 82. (ol. 19.) ad Hieron. § 14.

‡ Ib. § 9.

§ De nupt. et concup. ii. 11. see p. 335, 6.

|| De Bapt. c. Don. v. 24.

¶ On this passage of St. Augustine see further c. 7. below.

** “Veraciter conjicere possumus;” his own explanation of the benefits of infant-baptism he gives as a conjecture, in contrast to the fact, that they do derive some benefit, which, as being “held in the universal Church,” he regards as of divine authority. “And if any seek for divine authority in this matter, although what the universal Church holds, not having been instituted by Councils, but having ever been retained, is most rightly believed to have been delivered down by no other than apostolical authority, yet we may with truth conjecture.” &c.

any ordinary Jew. The holy patriarchs form a distinct head in the history of man.

Circumcision, however weak and unprofitable in itself, signifying what it could not realize, was yet the shadow of great things. "It typified* and preached beforehand the grace and power of Baptism. For as he who was circumcised was through that seal accounted among the people of God, so he who is baptized, having the seal of Christ formed in him, is enrolled in the adoption of the sons of God." "It was a symbol also of the faithful, placed in the grace of the Gospel, who, through the sharp word of faith and by ascetic exercises, cut off and kill the uprisings of fleshly pleasures and passions, not cutting the body but the heart, and being circumcised in spirit, not in letter." It cherished the expectation of the things hereafter to be revealed, which it could not bestow: what it could not do, "being weak through the flesh," it foretold of. "What else does circumcision signify," says St. Augustine,† "than nature renewed,—its old decay put off? And what else doth that eighth day than Christ, who rose again when the seven were completed, i. e. on the day after the Sabbath? The names of the parents [Abraham and Sarah] also are changed; every thing speaks of 'renewal;' and in the Old Testament is shadowed out the New. For what else is the Old Testament called than the veiling of the New? What the New than the revealing of the Old?" And were these shadows, and signs, and expectations, and longing voices of the Old Testament never to have their fulfilment? Is Baptism still to be a mere type, because circumcision was? Has it no power communicated "through the resurrection of Jesus Christ,"‡ which the eighth day shadowed forth? Is it nothing that our name is changed, and that we now bear that of the Son of God? Is our adoption still only to be a temporal people of God? Or has not rather the Incarnation of the Son of God united heaven with earth, filled earthly symbols with spiritual Life, which is Himself, converted the letter into the Spirit, and exchanged the types for the Truth? Circumcision, then, surely held out that the heart should one day be circumcised for God's people; and as the Jewish little one received the symbol, so may we trust that we and our children received the reality, if we and they but hold on "according to that beginning," and become not again "uncircumcised."

Levitical Washings.

As the prominence of circumcision, the indispensable means of admission into the chosen people, set forth the greatness of Baptism, so did the frequency of the Levitical Baptisms. Ever renewed, on

* Photius, Ep. ccv. p. 302. quoted by Suicer, v. περιτομή.

† De Civ. Dei, xvi. 26.

‡ 1 Pet. iii. 21.

account of their inadequacy, they, by their very continual repetition, created the longing for that great cleansing which was to be hereafter, the need whereof they so feelingly inculcated. The typical character of their "divers washings or baptisms,"* as well as their insufficiency, is authenticated by St. Paul; the very name under which he comprehends them, ("baptisms,") guides us the rather to the one act of cleansing, wherein the Blood of Christ is applied to wash away sins. They were of divers kinds; and, beyond the one general notion of cleansing, in order to fit men to appear in the presence of God, they had their subordinate meanings. The brazen laver itself was a type of Baptism.† Placed by God "between the altar and the tabernacle of the congregation,"‡ it stood, as it were, a baptistery, without which the atoning blood did not avail for man to approach to God, "that they die not." Before Aaron and his sons might enter the tabernacle, (the emblem of the Church,) they must "wash with water."§ The priestly character|| of the Christian Church, as a whole, may be betokened, in that this laver was especially appointed for Aaron and his sons. Further, in the cleansing of the leper (to the minute account of which St. Paul's words would naturally¶ direct) there is the remarkable connection of the "blood" and the "living water;" again pointing to the source whence Baptism derives its efficacy to cleanse our "leprous humanity,"** the loathsome, and by man incurable, leprosy of sin. "As," says Theodoret,†† "the blood of the slain bird was mingled with pure water through cedar wood and hyssop; and the leper, sprinkled therewith, was declared pure and clean, so also doth he who believeth in Christ the Saviour, and is cleansed with the water of all-holy Baptism, lay aside the spots of sin.—Wherefore those who are baptized, are by these freed from the leprosy of the soul." Again,‡‡ "The type corresponds with the shadow, the truth with the sub-

* Heb. ix. 10.

† Cyril. Jerus. Lect. iii. 5.

‡ Ex. xxx. 18; xl. 7.

§ Ib. xxx. 20, 21.

¶ "The high-priest first bathes, and then burns incense; for Aaron first bathed, and then was made high-priest; for how might he intercede for the rest, who had not yet been cleansed by water?"—Cyril, Jerus. l. c. and S. Cyril, Alex. on the consecration of the Levites; "The old law figured this cleansing: by shadows, and foreannounced the grace through holy Baptism (quoting Num. vii.) and what this water of purifying is, the most wise Paul teacheth; If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more the Blood of Christ! Wherefore the laver effected a cleansing of the flesh through the water of purification; but Christ through Baptism melts away all the defilements of our soul."—In Is. I. i. Or. i. p. 17.

|| 1 Pet. ii. 5. 9.

¶ Lev. xiv. Theodoret (on Heb. ix.) especially refers to this and c. xv.

** Theodoret, Qu. xix. in Levit.

†† l. c.

‡‡ On Heb. ix.

stance. For the water was the type of Baptism; the Blood of animals, of the saving Blood;—the ashes of the heifer, of the Passion of the Manhood.” And St. Chrysostome, on Heb. ix,* where the same instruments of the typical purification are mentioned. “Was not that Blood, and the rest, a sort of type, sketched long before, of the Precious Blood?—And what is the water? It also marketh the cleansing by water—he showeth here that the water and the Blood are the same. *For Baptism is the symbol of the Passion itself.*” “Consider here again,” says St. Cyril of Alexandria,† “the whole mystery of our Saviour, and the purification by Holy Baptism. The participation of the very mystic Eucharist contains in it the announcement of the Death and Resurrection of Christ Himself. Which having first induced believers to confess, we bring them to Holy Baptism, and consecrate them in the Blood of the everlasting covenant.” “The laver again shows that the Jewish synagogue” [represented by the leprous house] “could not be otherwise cleansed from the defilement of disobedience, and lay aside the stains of their varied offences, except only through the blessing from Christ, and confession and faith in Him, perfected and sanctified through Holy Baptism. For observe how, by what is said, Christ is wholly depicted to us, and faith in Him, and confession of Him signified. For by the ‘living bird,’ you may understand the ever-living, and life-giving, and heavenly Word; by the ‘slain,’ the Precious Blood of the Temple of His Body which suffered,—and by the ‘incorruptible wood,’ His incorruptible Humanity; by the ‘hyssop,’ the Spirit; by the ‘scarlet,’ the confession of the Blood of the New Testament; by the ‘living water,’ the life-giving grace of Baptism, which, in the very Passion, the side of our Saviour excellently indicated, sending forth together blood and water; wherewith, he says, the house must be sprinkled, that it may be purified, according to that ‘I will pour clean water upon you, and ye

* Hom. 16. § 2. The parallel with our baptism is pursued at length by St. Cyril of Alexandria, Glaph. in Lev. l. 1. p. 356, 7. “Observe how the leper is brought to the priest, when come ‘without the gate,’ and aloof from the camp. For Christ having our likeness, visited us, outcasts as it were, and abiding without the holy and Sacred city. And having looked upon us, he made us clean through Holy Baptism and His Body. For He was sacrificed for us. The hyssop may be a type of the Holy Spirit, fervent in His operation—for of such nature is hyssop—wherefore this sort of herb is fitly employed with the living water; for we are ‘baptized in the Holy Ghost and fire,’ as is written.—The leper having been sprinkled seven times, was then freed from all charge of leprosy. And Christ also makes us clean, sanctifying us through Holy Baptism. For this I think is meant by the ‘seven times.’ And so the blessed Paul, ‘where sin abounded, grace did much more abound.’ Wherefore the largeness of the grace, and, so to say, its perfectness in cleansing, is signified by the ‘seven times.’”

† l. c. p. 358—68.

shall be cleansed.” St. Augustine adds another purification,* “Whoso is rightly washed by the sacrament of Baptism, which was figured by that water sprinkled, is cleansed both spiritually, i. e. invisibly, both in flesh and soul, that he may be clean both in body and spirit.” “The Jews,” says St. Ambrose,† “had many baptisms, some superfluous,‡ some as a figure. And the figure itself profiteth us, because it is the herald of the truth.”

As then circumcision pointed out the cutting off of sin itself, and the impeding of its subsequent growth, so did these many washings, the cleansing of its guilt and stains; and in that they were thus incorporated with the life of the Hebrew,§ they served the more to fix his mind on that grace which was to come, and which God the more blended with these heralds of it, in that when it came, He made water the vehicle of it, as before its symbol.

Further Types implied by Analogy with those which Holy Scripture authenticates, and guaranteed to us by the ancient Church.

Such are the types of the Old Testament positively authenticated in the New: the flood; the passage of the Red Sea; circumcision; the Levitical washings. It were, however, an arbitrary and unphilosophical proceeding to stop short here, and to refuse to see any other types of Baptism, because Scripture *compels* us to acknowledge no more; it is a cold, stiff, and lifeless system, so to bind ourselves to take the letter of Holy Scripture, as to refuse to stir hand or foot, even when that Scripture seems to beckon and invite us, and to point the way. If these histories were prophetic, and (as, from the analogy of other Scripture, is probable, minutely prophetic, it is certain beforehand that others were so too; God, who made the end answer to the beginning, and the beginning a harbinger of the end, in the one case, did not surely leave “Himself without witness” in others: He, doubtless, sowed seeds of futurity every where, if we but diligently collect them. If the waters of the flood reflected His image, and the dove was a herald of His purpose of mercy, would the Presence of the Holy Spirit Himself, condescending to brood over the

* Qu. 33. in Num. § 11. add c. Adv. leg. et proph. ii. 6. fin.

† De Sacram. ii. 1. fin. see also above, p. 148, sqq. and add, on the same type, S. Greg. Naz. Orat. 40. in S. Bapt. § 10. “Be we baptized, that we may conquer; partake we of the cleansing waters, more purifying than hyssop, purer than the blood of the bird, holier than the ashes of the heifer sprinkling the unclean, and bringing a temporary cleansing of the body, not a complete removal of sin.”

‡ Those spoken of Mark vii. 8.

§ “The daily sprinklings of the Hebrews, which were about to be hidden, a little after, by the perfect and wondrous Baptism.”—Greg. Nyss. in Bapt. Christi, T. 3. p. 375.

shapeless mass of waters, and thence to produce order and life, have nothing significant? Or, since the passage of the Red Sea figured our Baptism, why should we restrain that of the Jordan, which transmitted the people of Israel from the wilderness into the promised land, still, indeed, with fresh enemies to subdue, yet guided by Jesus, the Conqueror? * The land of Canaan was a rest from the fruitless, hopeless toils and wanderings up and down in the wilderness; and the Church is a rest from the rewardless, unprofitable struggles of the world; both are comparatively a rest; although the rest, which both in their degrees foreshadow, is yet future, laid up "for the people of God." † Or since by our Lord's Baptism in Jordan, "water was sanctified to the mystical washing away of sin," is there nothing remarkable that the Jordan should have been connected with so many miracles, and men's minds fixed upon it beforehand, and "the way prepared," as it were, for that sacred Presence, and the water received a sort of preliminary honor and distinction, by being subjected to the Divine workings? Is it nothing that the leprous Naaman was cleansed in Jordan, "both ‡ by the use of water generally, and by the Baptism in that river specially, evidently foreshadowing what was to be? For Jordan alone, of all rivers, having received in itself the first fruits of sanctification, and of blessing" [in the Baptism of our Lord,] "became the channel, as it were, to convey, in figure, from the fountain, the grace of Baptism to the whole world." Or does it contain no instructive warning against any self-willed choice of the "Abanas and Pharpar" of people's own Damascus? Further, it is remarkable surely, that the Jordan was again divided before Elijah's ascent into heaven, when the miracle was wrought, not, as before, in the sight of all Israel, to strengthen the hearts of a whole people, at the commencement of their warfare, and to strike terror into their enemies; but in the presence only of the prophet's solitary successor, and "the fifty men of the sons of the prophets." § The mysteriousness of that ascent (typical, as it also is, of the ascent of our Lord; and the "two-fold portion of His Spi-

* See below, Addenda.

† "The Hebrew people having (as we have been taught) undergone much, and accomplished the toilsome wanderings in the wilderness, did not attain the land of promise, before, Jesus guiding them, and ordering their life, they were conveyed over Jordan. And it is plain that Jesus, depositing the twelve stones in the stream, ordered the twelve disciples the ministers of Baptism."—S. Greg. Nyss. l. c. p. 375, 6. "When he [Joshua] began his government of the people, he began at Jordan; whence Christ also, after Baptism, began His Gospel."—S. Cyril, Lect. x. 11. See also Coptic Liturgy, below, p. 288.

‡ S. Greg. Nyss. in Bapt. Christi, tom. iii. 376, 7.—"Having been cleansed he forthwith understood that the cleansing of any is not of the water but of grace." Ambr. de Myst. c. 3. § 17. add de Sacr. 1. c. 5. S. August. Serm. vol. v. 1154. S. Chrysostom (below,) and Coptic Liturgy, (below, p. 288.)

§ 2 Kings ii. 9.

rit,"* which descended upon Elisha, of His "gifts,"† which, after His Ascension, "He gave unto men,") surely gives a corresponding impressiveness to the miracle of the Jordan, as that miracle illustrates His ascent. "Elias‡ is received up, but not without water; for first he crosses Jordan, then horses carry Him to heaven." "And§ wilt not thou, who art, not with chariots of fire, but by 'water and the Spirit,' to mount up unto heaven, hasten at thy call?" Lastly, combined with these miracles, it will surely appear to be significant, that the substance, of itself heavy and motionless, the iron axe, which sunk, and lay at the bottom, was, in the Jordan, raised to the surface, touched by the rod of the prophet.¶ It would be said, on modern principles, that these miracles must have taken place somewhere; that the Jordan was the chief river of Canaan; that they would be more likely to have happened there than elsewhere; and the like: but one may surely dwell on the fact, that the Jordan alone is named; that "that ancient river, the river Kishon," might have been the scene of some of them, as well as the Jordan; and though the general meaning would have been the same in that case too, yet surely there is some distinct intimation intended, in that God's Providence concentrated these miracles about the Jordan, and that His Holy Spirit caused it to be recorded that they took place there. In tracing, reverentially, the ways of Providence, it is our very privilege not to be held down to the subordinate means which he employed; we have to do with the results, not with the apparent slightness or greatness, the obviousness or the remoteness, of the means, whereby they were brought about. He willed that His people should enter the promised land through the Jordan, though not the obvious way; or He raised the axe's head, though (as people would now often speak) it "chanced" that it was by the Jordan that the sons of the prophets had, by Elisha's permission, gone to make them a dwelling. The "common sense" view, that such things were "by chance" so and so, is a naked Epicureism;

* 2 Kings ii. 9.

† Eph. iv. 8.

‡ Cyril Jer. Cat. iii. 5. add. xiv. 25.

§ S. Basil in S. Bapt. § 3. T. 2. p. 115. In like way St. Ambrose, (de Elia et jejuniis, fin.) "Lastly Elijah was borne to heaven. It again closed," [having already been closed and opened by his prayer, Jam. v. 17, 18.] "but that Elijah opened it, who was carried up in a chariot of fire. And ye also may ascend if ye obtain the grace of the Sacrament." In reference to the same type, "a chariot to heaven" is one of the titles of Baptism in S. Basil, p. 117. S. Gregory Naz. Orat. de Bapt. init. S. Cyril of Jerus. Procat. § 16. St. Ambrose again, on the same type, Exp. Ev. sec. Luc. i. 37. "That flowing back of the river-waters to the source, when the stream was divided by Elias, (as Scripture says 'Jordan was driven back,') signifies the future mysteries of the saving laver, whereby the little ones, who are baptized, are reformed from their evil state to the original of their nature."

¶ 2 Kings vi. 1—6.

enough for us that they were so ; and if so, were designed to be so, i. e. they had a meaning. Separately, each may have had other meanings and objects ; and while these were severally subserved, yet may all have been tending to the one further end, to illustrate the place where our Lord deigned to be baptized for us. And, as if to withdraw our minds from notions of "chance," other circumstances are blended therewith, plainly arbitrary, and so chosen, we must the more suppose, for some end. Thus it was in itself altogether arbitrary, that, in the raising of the iron axe (as in the miracles of Moses) wood was the means employed ; it might have been raised as well by the prophet's word ; and this very arbitrariness (combined with other instances of the like selection*) the rather authorizes or compels us to think that there was reference herein to the mystery of the Cross ; that it is from the Cross that Baptism obtains its efficacy. "Elisha," remarks St. Ambrose,† "invoked the Name of the Lord, and the iron of the axe, which was sunk, arose from the water. Behold another kind of Baptism. Why? Because, before Baptism, every man is weighed down and sunk like iron ; when he has been baptized, no longer like iron, but now like some light sort of fruit-bearing wood, he is raised. Lo, then, another figure ! It was an axe, wherewith wood was being cut. The handle fell from the axe, i. e. the iron was sunk. The son of the prophet knew not what to do ; this only he knew, to ask the Prophet Elisha, and pray for a remedy. Then he cast in the wood, and the iron was raised. Seest thou then that in the cross of Christ all human weakness is raised ?" "The priest," he subjoins,‡ "comes, says a prayer at the font, invokes the Name of the Father, the Presence of the Son and of the Holy Spirit ; uses heavenly words. What are these ? They are Christ's ; that we 'baptize in the Name of the Father, and of the Son, and of the Holy Ghost.' If, then, at the words and the invocation of a holy man, the Trinity were present, how much more when the Eternal Word operates !" And S. Justin,§ "Elisha having cast wood into the river Jordan, brought up the iron of the axe, wherewith the sons of the prophets had gone to cut wood, to build

* Justin M. Dial. 86. enumerates the following combinations : "Moses' rod dividing the Red sea ; Jacob's rods by the gutters ;" (on which S. Greg. Nyss. says, "From what time Jacob placed the three rods by the fountain, the polytheist, Laban, became poor, and Jacob wealthy and rich in lambs. Be Laban in allegory referred to the devil, Jacob, to Christ. For after Baptism Christ took away also the troop of the devil, and Himself became rich." l. c. p. 375.) "Jacob's passing the Jordan with his staff ; the twelve wells, and seventy palm-trees after the passage of the Red sea ; the curing of the waters of Mara, and Elisha's making the iron to swim (as above ;) the tree planted by the rivers of water, which thereupon yields fruit." Ps. i.

† De Sacr. ii. 4. § 11.

‡ De Sacr. c. 5. § 14.

§ Dial. § 86. add also S. Chrysostome (below, p. 291.)

a house, wherein they purposed to speak of and meditate on the law and commandments of God; and us, being sunk by the great weight of sins which we had committed, our Christ, by being crucified upon the wood, and purifying us with water, hath redeemed, and made a house of prayer and worship." Again, the Holy Spirit has caused it to be recorded, that Jacob "with his staff crossed this Jordan," and, thereupon, was multiplied, and "became two bands;" the two symbols, "water" (and that, the Jordan,) and "wood," are again united, and the enlargement of him who had the blessing of Abraham, is consequent thereon.*

If, again, the cleansing of the leprous Naaman in the Jordan was typical of the cleansing through Baptism, it will hardly be doubted but that our Lord, when He sent the blind man to wash in the pool of Siloam, gave an intimation of the operation of the Spirit therein, in enlightening our blindness.† St. John, by pausing to comment, "which is by interpretation, 'sent,'" plainly indicates the connection of that washing with our Lord; it must be owned that the act was symbolical of some washing, actual or figurative; and our Lord, in that He annexed an actual washing, as the condition of recovery of sight, directs us rather to an actual washing in Baptism (which is also a washing in His Blood) than to one which should be merely figurative, without the intervention of the element which He required.

And if this restoration and cure through the washing in Siloam represented ours through Baptism, then may we the readier think that the annual cure at the pool of Bethesda, when one from above moved the waters, was to prepare the Jews to believe what they could not see, that the diseases, not of the body, but of the soul, should be cured by the same element, in itself so weak and powerless. It stood, as St. Chrysostom‡ observes, as intermediate be-

* See Justin M. p. 275, note *.

† "He washed his eyes in that pool, which is interpreted 'sent,' i. e. he was baptized in Christ."—Aug. Tr. 44. in Joh. § 2. So also Cyril Alex. ad loc. L. 6. in Joh. and Severus ad loc. ap. Corder. Caten. "the pool of 'Siloa, which is, sent,' foreshadows the spiritual re-formation which was to take place through Baptism."

‡ Ad. loc. Hom. 36. (al. 35.) 1. "What is this mode of cure? What mystery is here hinted to us? For it was not written without good ground, but depicts to us, as an image and outline, what was to be, so that its exceeding strangeness and unwontedness, when it came to pass, might not injure in the many the power of faith.—A Baptism there was to be given, having great power and a mighty gift; a Baptism cleansing all sins, and giving life to the dead. This then is foreshadowed in the pool, and many other things, as in an image; and, first, water was given, purifying only bodily stains, and unreal defilements, and apparent only, as from a funeral, or leprosy, or the like. And many such may one observe wrought by water under the Old Testament for this purpose. First, then, He removed bodily defilements by water, then divers infirmities. For God, willing to bring us nearer the gift of Baptism,

tween the images of the law, which cleansed only unreal impurities, and the full reality. It cured actual, though but corporeal diseases; they incorporeal, but only figurative; other miraculous cures, Naaman's and that in the pool of Siloam, were transient only, single acts of healing power put forth, and then withdrawn; this was permanent, though still circumscribed in its operation;* Baptism united all, cleansing incorporeal, but still real, diseases; a power, not temporary, but abiding; and inexhaustible. "The figure,† the bodily

now cures not defilements only, but diseases. For the images, whether of Baptism, or the Passion, or any other, as they come nearer the truth, are more transparent than the older.—And an angel descending troubled the water, and deposited therein a healing power, that the Jews might learn, that much more could the Lord of the angels heal all the diseases of the soul. But as then the waters did not heal by any virtue of their own, (for then would it have taken place continually,) but through the operation of the angel, so with us also, the water simply does not effect it, but when it has received the grace of the Spirit, then it frees from all sin.—This was done, that they who had learnt that the diseases of the body could be healed in water, and had been long inured to this, might the more readily believe that the diseases of the soul also could be healed.

* The fathers understood by *κατὰ καιρὸν*, Joh. v. 4. "yearly;" and it was thought that the annual cure was at Pentecost. The one annual cure is dwelt upon by Tertullian: (see below.) S. Cyril Alex. ad loc.; S. Ambrose de Myst. c. 4. § 22. "That pool was in Jerusalem, wherein one was cured; but no one was cured before the angel had descended." "Then one was cured, now all; or rather, only the one Christian people.—That pool, then, was a figure, that you may believe that the Divine power descends into this fount." Ib. and S. Chrysostome, adv. ebrios. et de Res. § 4, 5. T. i. p. 414. "After the troubling of the water, one sick person went in and was healed; one only was cured in the year, and the grace was forthwith exhausted; not from the poverty of the giver, but the weakness of the receivers. The angel 'then went down into the pool and troubled the waters,' and one was healed; the Lord of the angels went down into the Jordan, and troubled the water, and healed the whole world. In the former case, then, the second who went down was not healed; for that grace was given to the Jews, the poor and weak; but now after the first a second, after the second a third, after the third a fourth, nay, were you to cast into this pool, ten, twenty, a hundred, tens of thousands, yea the whole world, the grace is not exhausted, the gift not expended, the streams not defiled. A new mode of cleansing, not corporeal; for of bodies the more the streams cleanse, the more they are defiled; but here, the more they wash the purer they become. Seest thou the greatness of the gift? Guard then, O man, its greatness." And again, "That was a servile grace. So great the difference between the power of servants and the self-agency of the Lord.—That healed one, this the whole world; that descending and troubling the water, this not so; but it suffices amply to invoke His Name upon the waters, and to deposite in them the whole matter of healing; that cured bodily defects, this the evil of the soul also."—Hom. in Paral. et de Christi Divinit. c. Anom. xii. § 1. T. i. p. 518, 9.

† Tertull. de Bapt. c. 3. It is referred to in the Gothic Liturgy; see below, p. 288. These pools being typical, so again was that of the fuller's field, near which deliverance was promised to Judah, and that in connection with the birth of "the Virgin."—See Cyril Alex. L. 1. in Es. Orat. 4. T. ii. p. 117.

remedy, foretold the spiritual remedy, in that proportion in which carnal things ever precede, and figure, the spiritual. As the grace of God was enlarged among men, the angel and the waters had increased efficacy; they which removed bodily defects, now cure the spirit; they which worked bodily health now restore the spiritual; they which delivered one but once in the year, now daily give life to nations, abolishing death by the washing away of sins." It may be interesting to observe how the typical interpretations of the Church centered in their Lord; and the paralytic's confession, after lying for "thirty and eight years," "Lord, I have no man," was to them an acknowledgment, that human nature must lie helpless, within sight of its cure, but powerless to obtain it, until He the second Adam should come, Who being the seed of the woman, was also "the Lord from heaven."*

The Christian miracle is increased, not diminished, by the simplicity of the outward sign. Outward miracles were for a carnal generation, which "unless they saw signs and wonders, would not believe." "For a sign that the angel had descended," says St. Ambrose,† "the water was moved, for the sake of the unbelieving. For them was a sign, for thee faith; to them the angel descended, of thee the Holy Spirit; for them the creature was moved, for thee Christ Himself operateth, the Lord of the creature." "Sayest‡ thou, perhaps, 'Why is it not moved now?' Hear why. Signs are for the unbelieving, faith for the believing." "Then"§ [at the day of Pentecost] "there was a manifest witness of His coming; but on us now is bestowed the prerogative of faith; because in the

* Ambr. de Myst. c. 4. § 22, 23. "Lastly, that paralytic waited for a man. For whom, but the Lord Jesus, born of a Virgin, at whose coming the shadow was no longer to cure one, but the Truth, all?" And de Sacr. ii. 6. 7. "How much greater is the grace of the Church, in which all are saved, whosoever go down! But see the mystery. Our Lord Jesus Christ came to the Pool, many sick lay there. Then He saith to that paralytic, 'Go down;' he saith, 'I have no man.' See wherein thou art baptised. Whence is Baptism but from the Cross of Christ, from the Death of Christ? The whole mystery is therein contained, that He suffered for thee. In Him shalt thou be redeemed; in Him shalt thou be saved. 'I have,' he saith, 'no man,' i. e. 'because by man is death, and by man the resurrection from the dead.' He could not go down, could not be saved, who did not believe that our Lord Jesus had taken the flesh of the Virgin. But he who waited for the Mediator between God and man, the Man Christ Jesus, expecting Him, of Whom it was said, 'and the Lord shall send a Man who shall save them,' said, 'I have no man,' and therefore it was vouchsafed him to attain a cure, because he believed in Him to come." And S. Greg. Naz. Orat. xli. 33. "Yesterday thou layest, paralytic and helpless on thy couch, and hadst no man to cast thee into the pool, when the water was troubled; to-day thou hast found a Man, Who is also God, or, to speak more truly, God and Man."

† De Myst. l. c.

§ Ib. ii. 5. fin.

‡ De Sacr. ii. 2. § 4.

beginning signs were wrought for the unbelievers; by us in the fulness of the Church, the truth is to be collected not by signs but by faith."

In another way; since all our Lord's actions had an object, it may not seem improbable, that if He had reference to His sacrament of Baptism in giving to the pool of Siloam a miraculous power to heal, so also, when He chose water for the "beginning of His miracles,"* (whatever else He may have thereby intended,) He purposed to sanction and impart a dignity to the element of water; and that the more, since He also closed His human life and office with it, pouring it out miraculously from His side, when dead;† and with it concluded also His dispensation upon the earth,‡ bidding His disciples, "Go, baptize all nations." It may, further, even to us, seem in harmony therewith, that other of His miracles were wrought in connection with it; that He appeared upon it to His disciples;§ showing at once His power over it, its subserviency to Him, out of its ordinary use, His Presence with it, and His saving arm to those toiling and in jeopardy, as consequent on that Presence.

Again, the history of Agar is by Scripture declared to be minutely typical; Agar herself, to represent the Jewish Church, her outcast condition, the rejection of that portion of it which clave to the flesh, and the bondage of the law. When then we find the outcast in her despondency crying to God, and heard from heaven, and her eyes opened, and herself directed to a fountain of living water in the wilderness,|| whereby she and her son lived, it is surely the most natural to think of the grace of Baptism,¶ wherewith St. Peter exhorted those who were "pricked in heart," to "be baptized in the Name of the Lord Jesus Christ to the remission of sins," and "ye shall receive," he adds, "the gift of the Holy Ghost," and thereby were they saved,** and "added to the Lord," and "the Lord was with them," and "made them a great nation."†† "Agar," says St. Gregory of Nyssa,‡‡ "whom Paul also shows to be an allegory, was brought desolate to a desolate land, and was nigh to death, and before her the child. The angel appears unlooked for, and showeth her a well of living water, and having drawn thence she saves Ishmael. See then the mystic type, how, from the very beginning, deliverance came to the perishing by the 'living water.'"

And so, further, to a thoughtful reader, it will seem remarkable

* See Tertullian above. p. 118. "He wrought His first miracle from water." Jerome, ad loc. See Liturgies, below, p. 291.

† See Tertull. l. c. "Because He had begun with water, He ended with water." Jerome, l. c. See Liturgies, below.

‡ "After His Resurrection, He sendeth the Apostles to the nations, and commands them to baptize in the mystery of the Trinity." Jerome, ad loc.

§ Tertull. l. c. Liturgies, below.

|| Gen. xxi. 16, 20.

** vv. 40, 47.

†† l. c. p. 374.

¶ Acts ii. 37. sqq.

†† Gen. xxi. 18, 20.

how much is said of "wells" in the history of the patriarchs ; that it was by a well that the servant of Abraham found Rebecca, and "the marriage whence was to issue the line of Christ took its beginning and first covenant by water ;"* that the well furnished the very sign by which the servant prayed the Lord that he might recognize the bride of him, in whom all the nations of the world were to be blessed ; that, again, Jacob, when seeking his wife of the righteous seed, and not of the children of the land, found the well-beloved wife by a well ;† that Abraham and Isaac had much contention with the Philistines or aliens, in that these stopped the wells which they had digged for the refreshment of the flock in the desert ;‡ yet did the patriarchs in the end prevail, and the waters sprung up in the thirsty ground. "At the opened well does Moses rescue from oppression the daughters of the priest of Midian."§ And in connection with these, it is remarkable that our Lord refreshes his own strength by Jacob's well,|| and by that well discourses to the woman of Samaria of the "living water" which He had to give,¶ and whereby He showed Himself to be greater than their father Jacob, the type of Him.

The "rock," which "was Christ," yielded also, what we know was a "spiritual," i. e. an unearthly "drink," prophetic of the spiritual blessing of Baptism.** When then, in the same desert, the nat-

* S. Greg. Nyss. l. c. "Rebecca is found by the well." Jerome, ad loc.

† "And according to the same power of the word, Jacob also, hastening to the espousals, unexpectedly met with Rachel by the well, and a great stone lay upon the well, which the company of shepherds met together, and rolled away ; then so they drew water for themselves and their flocks ; but Jacob alone rolls away the stone, and gives the flocks of his espoused to drink.—The thing was an enigma, a hint, a shadow of what was to be. For what was the stone which lay thereon than Christ Himself ? (Esaias xxviii. Dan. viii.) Christ, then, the spiritual stone, lay upon the well, hiding, in the depth, and in mystery, the laver of regeneration, which needed much time, as it were a long cord, to bring it to light. And no one rolled away the stone but Israel, i. e. the mind which seeth God. He also draweth water, and waters the flocks of Rachel, i. e. having laid open the hidden mystery, gives 'living water' to the flock of the Church."—Greg. Nyss. l. c. p. 374, 5. add Jerome, l. c.

‡ "Isaac also, when set over the herds, every where in the desert dug wells, which the aliens closed and choked up, for a type of the ungodly afterwards, who hindered and stopped up the grace of Baptism. Yet the martyrs and priests, digging wells prevailed, and the gift of Baptism overflows the world." Greg. Nyss. l. c. p. 374. and S. Jerome, Ep. ad Oc. "Abraham and Isaac dig wells ; the aliens oppose."

§ Jerome, l. c. "Beersheba also is the city of the oath, and the kingdom of Solomon takes its name from the fountains" [wells.] Id. ib.

|| Tertullian above, p. 118.

¶ See below, p. 303. sqq.

** "This is the water which flowed to the people from the accompanying rock. For if the rock is Christ, doubtless we see the water blessed for Baptism in Christ." Tertull. l. c. § 9.

ural properties of water were changed, and what had no power to refresh, but rather partook of the unsatisfactoriness of all earthly things, was, through the wood cast in by the Lawgiver, changed into a source of refreshment and life; what is this, but that through the Cross, the unprofitable element receives a power not its own, and then becomes capable of refreshment? * What does it bid us other than not to look at the natural power of the element, but to His "Who commandeth the waters;" not to the things seen, but to the unseen?

The same instruction is also therein contained, that when the might of the Lord was, at the prayer of His single prophet, put forth to shame the prophets of Baal, and bring back the wavering people, the sign was with fire mingled with water; the water lost its own power, and was wholly absorbed and turned into fire, emblematic of the Baptism of "water and the Spirit," which is also a Baptism "with the Holy Ghost, and with fire." † To hear the fervent words of S. Gregory of Nyssa, ‡ "That wondrous sacrifice of the aged Tishbite, surpassing all thought of man, what else does it than in action foreshadow the faith in the Father, Son, and Holy Ghost, and redemption? He did not simply by prayer bring down fire from heaven upon the dry wood, but having thrice poured the barrels of water upon the divided wood, by prayer he kindled fire out of water, that from the physical opposition of the elements, which thus strangely met together in unity and co-operation, he might show the

* Thus Justin, M. (among other instances,) having cast wood into the water of Mara, which was bitter, he made it sweet."—Dial. § 86. "Water also is by the wood of Moses cured from its vitiated bitterness to a wholesome use and sweetness. That wood was Christ, curing by Himself the veins of nature, heretofore empoisoned and bitter, into the most wholesome water of Baptism."—Tert. 1. c. § 9. "Mara was a most bitter fountain; Moses cast the wood into it, and it became sweet. For water, without the preaching of the Cross of the Lord, is of no benefit towards salvation, but when followed by the mystery of the healthful Cross, then it is tempered to the use of the spiritual laver and the healthful cup."—Ambrose de Myst. § 14. When they first drank it, they perceived its bitterness, and were unable to drink it; therefore Moses cast wood into the fountain, and the water, which before was bitter, began to grow sweet. What signifies this, but that all created nature, subject to corruption, is to all a bitter water? Be it for the time sweet and pleasant, yet it is bitter, since it cannot take away sin. When thou hast drunk, thou wilt be thirsty; when thou hast tasted the sweetness of the draught, thou wilt in turn feel its bitterness. The water then is bitter; but when thou hast tasted the Cross of Christ, hast received the heavenly sacrament, it begins to become sweet and pleasant; and rightly so, since therein sin is removed. If then figurative baptisms were of such avail, how much more Baptisms in truth?"—Id. de Sac. ii. 4. § 12, 13. "Mara is changed by the mystery of the Cross; and the seventy palm-trees of the apostles are watered by the streams of the law, now turned to sweetness."—Jer. ad Ocean. add ad Ezek. xlvii. 1.

† See note A. at the end.

‡ 1. c. p. 376.

exceeding might of his own God. Thus did Elijah, through that his wondrous sacrifice, evidently proclaim to us beforehand the mysterious consecration by Baptism, which was afterward to be. For the fire was kindled, when the water had been thrice poured over, so as to show that where the mystic water is, there also is the kindling, glowing, fiery Spirit, Which burneth up the ungodly, and enlighteneth the faithful." And St. Basil,* Elijah showed the might of Baptism at the altar of the whole burnt-offering, consuming the sacrifice, not by fire but by water. For when the water had been poured over the altar thrice, in a mystery, then was it the source of fire, and kindled the flame as though it were oil. The word showing that whoso cometh is by Baptism made a friend of God, and that a pure and heavenly light shines in the souls of those who approach through the faith in the Trinity." Again, S. Ambrose,† "In the time also of Elias, fire came down when he challenged the prophets of the Gentiles to kindle the altar without fire, which when they could not do, himself, the third time drenched his sacrifice, and the water ran around the altar, and he called aloud, and fire fell from the Lord from heaven, and consumed the whole burnt-offering. That offering art thou. Thinkest thou it is not consumed, when in the sacrament of Baptism the whole outward man perishes? 'Our old man was co-nailed to the cross,' crieth the apostle."

It will have appeared in the above instances how especially any intimation of the doctrine of the Trinity rivetted the attention of the Ancient Church; on it turned all their thoughts, as does man's salvation; and so they recognized it vividly. The slightest hint suffices for affection to bring before its eyes the whole train of thought it loves to dwell upon. Especially does the Latin Church appear to have been drawn to the history of the Creation, both as in itself shadowing forth our re-creation, and because it contains the earliest notice of the doctrine, on which their souls hung. As the picture of man's innocency, and the type of our Paradise, it was not without interest, that this primeval Paradise was watered by a stream, which becoming four heads refreshed the whole world (and that the more since this type seems carried out in Ezekiel's vision of the waters, which issuing from the temple bring healing to the whole world;‡)

* In S. Bapt. l. c. p. 115.

† De Off. Min. iii. 18. ‡ 106, 7. add Damasc. de Fid. Orthod. iv. 10. "Elijah showed the grace of the Spirit mingled with water, when he with water consumed the burnt offering." Comp. also the Coptic Liturgy, below, p. 288.

‡ Ezek. xlvi. 1. sq. It is interpreted of Baptism by S. Jerome, Ep. ad Ocean. l. c. and in Zech. xiii. 1. and ad loc. "— signifying the sins of men, which are forgiven us when we enter the waters of the Lord, and show the salutary grace of Baptism, and are the beginnings of further advances, yet themselves high and exalted." And Theodoret ad loc. "He seeth the water going forth from the doors of the house, and passing by the altar, and going through the more Northern parts Eastward. For from the Jews salvation

that there are waters even above the heavens, whence, in the prophet Ezekiel, the firmament above the Cherubim, was as a chrystal sea; that waters were the first source of life,* and that the things thus born of water, first received a blessing from God.† But chiefly they

came to the Gentiles; and Christ, (Who was from David according to the flesh, of the Virgin's womb, as from a holy vestibule,) 'by water and the Spirit,' imparted regeneration to the world. Of this same does the blessed Isaiah (xliv. 3.) prophesy, 'I will pour water upon him that is thirsty, and floods upon the dry ground.' And Zechariah, 'In summer and in spring shall it be thus,' for so saith the Lord to the Samaritan woman, John iv. 14. And again c. vii. This water the divine Ezekiel saw flowing from the vestibule of the house (for our blessings were foretold through the law and the prophets,) and passing by the altar, because it had its passage only through the Jews; for since, unbelieving, they would not yield the fruits of faith, they went to the Gentiles, and water that most spacious and beautiful paradise of the Churches. And on each bank were there trees, for this water caused to spring forth not only faith in God, but action according to God."

* These are thus brought together by St. Jerome, l. c. "Mid heaven and earth the firmament is formed; and the 'waters which are above the heavens,' are set apart for the glory of God. (Ps. cxlviii. 4. comp. St. August. Confess.) Whence also in the prophet Ezekiel, outstretched over the Cherubim, is seen the crystal, i. e. the compact and denser waters. From waters springeth the first living thing, and lifts from earth to heaven the winged faithful. [The birds flying to heaven, emblematic of the baptized dwelling on things above.] A paradise is planted in Eden, and one source is divided into four heads, which afterwards, going forth from the temple, and going toward the rising of the sun, (Ezek. xlvi. 1.) gives life to the bitter and dead waters." And Tertullian (de Bapt. c. 3.) "What that thereupon [on the brooding of the Holy Spirit] waters became, in a manner, a plastic instrument to order the world to Godward? For to hang the heavenly firmament, He separated the waters from the waters; and the balance of the dry land, He wrought by the removal of the waters. When further, the world being ordered in its elements, had its inhabitants assigned, waters first were bidden to bring forth the living thing. Water first yielded what had life, lest it should be a strange thing that in Baptism water should impart life." S. Cyril of Jerus. Lect. iii. 5. "Heaven is the abode of angels, and the heavens are of the waters; earth is the place of men, and the earth is of the waters." So Liturgies below, Note p. 287. sqq. So also in the Clementine writings, "that thou mayest know thy extraction, and having been re-born by water, which first gave birth to life," [or "the first-produced," as in the Recog.] "mayest also be made heir of the parents, who begat thee to incorruption." Clem. xi. 24. — "mayest acknowledge His will, that by the waters which were first created, thou mayest be re-created." Recog. vi. 8. "For there is, what from the beginning was merciful, borne above the water, Who acknowledges those who are baptized with the invocation of the Blessed Trinity, and saves them from future punishment, offering as gifts to God the good deeds of the baptized after their Baptism." ["— the souls consecrated in Baptism."] Recog. Clem. xi. 26.

† "Besides, the things produced from the waters were blessed by God, that even this might be a sign, that men should receive repentance and remission of sins through water and the washing of regeneration, as many as came in truth, and were re-born and received blessing from God." Theoph. ad Autol. ii. 16. p. 361. ed. Ben. "Ye say," urges Optatus upon the Donatists, who regarded all Baptism but their own, invalid, "that the Trinity availeth not unless

dwelt on that in which the Presence of the Trinity was manifested, when "by the Word of God were the heavens made, and all the host of them, by the Spirit of His mouth;"* and the Holy Spirit gave an earnest of His future condescension in re-moulding our disordered and wasted condition, in that He brooded over, and fostered the waste and formless deep. "Water," says Tertullian,† "was the dwelling-place of the Holy Spirit, more favored even then than the other elements. For all was darkness, shapeless, undecked with stars, a gloomy abyss, an unprepared earth, an unformed sky; water alone ever perfect matter, joyous, simple, pure in itself, yielded itself as an appropriate chariot to God. By the very position was it fore-shown that the Spirit of God, Which from the beginning was 'borne above the waters,' would abide upon them as the Baptizer. Holy then He was borne above the holy; or from That which was borne above, that which bore, borrowed holiness." "Consider," says St. Ambrose,‡ "how old the mystery is, prefigured in the origin of the very world. In the very beginning, when God made heaven and earth, He says, The Spirit was borne upon the waters. He Who was borne upon the waters, did He not operate upon the waters?—Know that He did in that formation of the world, since the prophet says, 'By the Word,' &c. Moses testifies His presence, David His operation." "The waste world, visited neither by the brightness of the sun, nor the pale light of the moon, nor gleaming of stars, was a formless and viewless matter, vast abysses covered with fearful darkness. The Spirit of God was seated and borne over the

ye also be present. If you hold us of no account, yet, at least, reverence the Lord, who is first in the Trinity, Who, with His Son, and Holy Spirit, worketh and filleth all things, even where there is no human agent. But thou hast said, in praise of water, out of the history of the creation, that the waters first produced living creatures. Could they by themselves produce them? Was not the whole Trinity there? Inasmuch as God the Father was there, Who deigned to bid, 'let the waters bring forth;' for had what was made, been made without One operating, God had said, 'Waters, bring forth;' there was the Son of God Who operated; there was the Holy Spirit, as is read, 'and the Spirit of God was borne above the waters.'" L. v. c. 2. "The Spirit of God was borne above the waters, as the Creator, by virtue of His power holding together the creature, thence to produce every thing living, and to impart the genial influence of fire to the unformed elements, and that even then the mystery of Baptism gleaming through, the nature of that fluid might receive the power of sanctification, and first of all bring forth animate bodies to life." Victor Utic. L. 2. extracted by Causaubon, ad Opt. l. c. And St. Ambrose (de Sacr. v. 1. § 3.) "These things were in the beginning of the creation, but for thee it is reserved that water should re-generate thee to grace, as that other generated to life;" and John Damasc. quotes "the great Basil," as saying the like, that "God bade the water first produce the living soul, because through water and the Holy Spirit, borne in the beginning above the water, God purposed to regenerate man." De Fid. orthodox. ii. 9.

* Ps. xxxiii. 6.

† De Myst. c. 3. § 9.

‡ De Bapt. c. 3, 4.

§ Jerome ad Oc. Ep. 69.

waters, guiding and controlling them, and, with a likeness to Baptism, in its birth, gave life to the world." In like way, also in the Greek Church, "before all the six days of the creation, the Spirit of God moved on the face of the waters. *Water was the beginning of the world; the Jordan was the beginning of Gospel preaching.*"* And St. Hippolytus,† "This is the Spirit which from the beginning was borne above the waters, whereby the world is moved, the creation subsists, and all things are quickened; which operated in the prophets, and lighted upon Christ. This David sought, when he said, Create in me a clean heart, O God, and renew a right spirit within me. This is the Spirit the Paraclete sent for thy sake, to show thee to be a Son of God."*

The parallel is remarkable certainly; in either case it is at the beginning of the respective dispensations; in either, a chaos, of itself inert, waste, void, and helpless; in either, a rude, and disharmonizing and darkened world, brought into order and beauty; in both, the enlightening follows: in both, life; in both, the self-same Spirit presides over and gives efficacy to the waters; in both is the Presence of the Trinity. And for those, who in "the Spirit of God moving upon the face of the waters," readily recognize the Third Person of the Blessed Trinity, and to whom the interpretation of "a mighty wind" would justly seem degrading and profane, yet are disinclined to acknowledge in that mysterious working any preparation for the mystery of Baptism, it may be instructive to know that the two interpretations went together; that they only among the ancients omitted to recognize the reference to Baptism, who, in the "Spirit of God," imagine only a created agency;‡ that all who believed that God the Holy Spirit personally operated at the creation, looked upon these His earlier workings as an earnest of His greater operations in man's re-creation.

On the other hand, it may be remarked (and misapprehension may

* Cyril of Jerus. iii. 5. and "some," ap. Procopius.

† In Theoph. § 9.

‡ "Some think, the all-holy Spirit giving life to the nature of water, and depicting the grace of Baptism. I think the truer explanation, that he here calls the air spirit." Theodoret ad loc. In the Latin Church, S. Augustine is perhaps, not so much noticing an existing doubt, as removing a *possible mis-interpretation*, when, in answer to those, who thought "the Spirit of God," did not necessarily mean the Holy Spirit, he says on this passage:—"I know not what should hinder our understanding the Spirit of God, especially when that expression, as is the wont of those Scriptures, sounds as though it had a prophetic meaning, and prefigures the mystery of the future Baptism of the people to be born of water and the Holy Spirit." De div. quæst. ad Simplic. ii. § 5. In the Confessions (xiii. 12.) he gives without doubt this same interpretation. It may be noticed, by the way, how much more these interpretations involve than may at first sight appear. The interpretation which explains it of the "Holy Spirit," appears to be the older and traditionary.—See Addenda.

thereby be saved, and our own Liturgy illustrated) that in this history, and elsewhere, there is in the Ancient Church what by moderns would be condemned as Realism, or Materialism, or Mysticism. Their view seems to have been of this sort. Since God had appointed the use of water for Baptism, there must have been an appropriateness in it, which there was in no other element; that there was an analogy between His physical and moral Creation, and that not only imaginative but real; that in forming the Physical, He had respect also to the purposes which He designed in His Moral creation, and imparted to the physical agent properties corresponding to its moral uses; that in His earlier dispensations He had regard to the latter, and not only taught man beforehand what should be, but in a manner, by employing His creature in the subordinate offices of the former, imparted to it a fitness to serve in the latter and greater.—Something of this sort, as derived from the Ancient Church, is acknowledged by our own, that the Baptism of our Lord “sanctified water to the washing away of sin,” i. e. at the least, our Lord’s Baptism in Jordan imparted to the whole element of water a capacity of becoming the instrument of washing away sin, which, apart from His Baptism, it would not have had. In the Ancient Church this same view is apparent, as well as in this same instance, as in the mode in which they rehearse together its implanted property of cleansing, refreshing, and its analogous spiritual offices. Thus S. Theophilus, in a passage just preceding that quoted, “Therefore I proclaim, come all tribes of the nations to the immortality of Baptism. Come to freedom from slavery, to a kingdom from a tyranny, to incorruption from corruption. ‘And how,’ say they, ‘shall we come?’ How? by ‘water and the Holy Spirit.’ This is the water partaking of the Spirit, whereby paradise is watered, whereby the earth is made fruitful, whereby the plants grow, whereby living things increase, and, in a word, whereby man born again is quickened wherein Christ also was Baptized, wherein the Spirit also descended, in the form of a dove.” In like manner, Tertullian,* “Were I to pursue in order all, or the greater part of, the things which I could mention in sanction of this element, how great its force, or acceptableness, how varied the characters, offices, services, it discharges in the world, I fear I should seem to be bringing together panegyrics of water, rather than grounds for Baptism. And yet I should thereby show more fully, that we may not doubt thereof, if God have made to be the source of life in His own sacraments, that substance, which he has disposed throughout all things and all His works; if that which presides over earthly life, be the minister also of heavenly.—Thus then [from the presence of the Holy Spirit at the creation] the nature of waters having been hallowed by the Holy One, itself

* In Theoph. † 8. It immediately precedes that quoted, p. 285.

also received the power to hallow. Let no one say, Are we then baptized in the same waters which were then in the beginning? Not in the same, except so far as different species are included under the same genus. But what is assigned to the genus passes over to the species. So then there is no difference whether one be baptized in sea or lake, stream or fountain; nor is there [so far] any difference between those whom John baptized in Jordan, Peter in the Tyber. Unless, indeed that Eunuch, whom Philip baptized in some chance water by the way, was more or less saved. So then all waters, when God has been invoked, from that first prerogative at their very origin, obtain the sacramental power of sanctifying. For immediately the Spirit cometh upon them from heaven, and is upon the waters, sanctifying them from Himself, and so sanctified they imbibe the power of sanctifying." The same view is apparent, not in individual fathers only, but in Liturgies.

The old Latin Liturgy has a prayer exactly corresponding with this view of Tertullian: "O God, whose Holy Spirit was, in the very rudiments of the world, borne above the waters, that the nature of waters might even then receive the power of sanctifying;" and all the liturgies have this in common, that they combine God's wonderful disposition of waters in His creation, with His miraculous uses of them in His Providence, and plead both before God as grounds why He should deign to give a sanctifying power to the very waters, to dwell in them or upon them by His Spirit; and this they do in the same way as, for the consecration of the other sacrament, all liturgies rehearse our Lord's words of institution.*

* In the Gelasian Liturgy, after the instances cited below, there follow words exactly corresponding to those used in the other sacrament. "With us, *observing these precepts*, be Thou, Almighty God, graciously present," unless indeed they apply to our Lord's command only, "Go, baptize all nations," which had immediately preceded. There follow, however, words connecting the natural and spiritual uses—"Do Thou bless with Thy mouth these mere waters, that besides the natural power of cleansing, which they can exert for the washing of bodies, they may be efficacious also for purifying souls." So also in the Sacramentary of Gellone (ii. 53. ;) Chelle (ii. 62. ;) Poitiers (ii. 65.) So also in the Liturgies generally, as in our own, these references to God's former mighty works, occur in the consecration of the font. Thus in another form in the liturgy of Gelasius (ii. 6. ;) "I exorcise thee, creature of water by the living God, by the Holy God, by God, author of all sweetness, Who in the beginning by His word separated thee from the earth, and dividing thee in four streams commanded thee to water the whole earth. I adjure thee by Jesus Christ, His only Son, our Lord, that in Him, who is to be baptized in thee, thou be made a fount of water, springing up to life eternal, regenerating him to God, Father, and Son, and Holy Ghost, who is to come in the Holy Ghost to judge quick and dead, and the whole world, by fire." And in the *Old Gallican*, "I exorcise thee, Fount of never-failing water, by the Holy God, and the true God, Who, &c. (as in the Gelasian.) Be thou a holy water, a blessed water, washing away filth and remitting sins. I exor-

It is not to be expected that all will at once see the harmony and beauty of all these types; nor have the details, naturally, the same authority as the principle. It would seem that any one, ever so little capable of seeing the analogies of things, must (unless he be under a strong bias, such as the dread of giving scope to the imagination, fancifulness, and the like,) recognize the bearings of the several parts of God's dispensation upon each other, beyond what the New Testament has absolutely laid down for him. He would see that the New Testament was a guide to him to go onward, not a barrier to withhold him; that so far from binding him down to the precise cases, with which it provided him, it rather furnished him with a principle and a rule, whereby to judge of the like. The types authenticated in the N. T. are not of one kind, nor drawn from one

cise thee in His Name, Who gave to His disciples a new sacrament, saying, 'Go among the nations, baptizing them in the Name,' &c. Through the Father, and His Son, Jesus Christ our Lord, Who is to come with the Holy Ghost to judge the world by fire." (Ib. ii. 37.) In the *Gothic*, Holy Lord, Almighty Father, Eternal God, Hallower of the Saints, Source of Anointing, and Giver of a new Sacrament, through Thine Only Son our Lord and God, Who gavest Thy Holy Spirit to be borne upon the waters before the beginning of the world, Who, through an Angel, gavest to the waters of Bethesda power to heal," &c. as in p. 227. "Look, Lord, upon these waters," &c. (Ass. ii. 35.) In the *Greek*: "Lord God Almighty, Framers of all creation, visible and invisible, Who 'madest heaven and earth, the sea and all things in them,' and 'gatheredst the waters into one,' and shuttest up the deep,' (Job xxxviii. 8.) and sealedst it with Thy terrible and glorious Name; who suspendest 'the waters above the heavens.' 'Thou establishedst the earth above the waters.' (Ps. cxxxvi. 6.) 'Thou breakest in pieces the heads of the dragons in the waters.' (Ps. lxxiv. 13.) Thou art terrible, and who shall resist Thee? Look, O Lord, upon this Thy creature, and upon this water," &c. (Ass. ii. 146, 7.) And more at length in the *Coptic*, 'Who createdst the waters which are above the heavens, Who foundedst the earth upon the waters,' 'Who gatheredst the waters into one place,' and barredst up the abyss, and sealedst them with Thy holy and most glorious Name.—Thou, our Lord, by Thy power settest fast the sea; 'Thou breakest the heads of the dragons upon the waters.' Thou breakest up the fountains and torrents, and madest paths for the waters. 'The waters saw Thee, O God, and were afraid; the depths also were troubled' at the voice of many waters. At sight of Thee the waters of the Red sea 'stood on an heap,' and Thou 'leddest forth Israel,' and baptizedst them all by Moses.—Thou 'commandedst the hard rock,' and forthwith it gave forth waters for Thy people; Thou turnedst the bitter waters into sweet. Thou also by Joshua, son of Nun, turnedst back the rivers. For who can stand before Thy awful face? Thou likewise receivedst the burnt-offering of Elijah drenched with water, consumed with heavenly fire. Thou also, our Lord, by Elisha Thy Prophet, foresignifiedst the water of the life-giving birth, and cleansedst Naaman the Syrian by the waters of Jordan. For Thou art Almighty, and nothing is impossible with Thee.—Now then, O our Lord—Thou that sittest upon the Cherubim, show Thyself, and look upon this water, Thy creature," &c. (Ass. ii. 170—3. The *Armenian* again, though more briefly, "Thou, Lord, by Thy great power madest the sea and dry land, and all creatures in them. Thou separatedst and settest fast the waters which are above the heavens, for a dwelling of Thy shining Angels, who ever stand

source. Samples, so to speak, of different kinds have been given us; and others closely akin to those given, have been passed over; and so each type authorized is the representative of a kindred class; and the authority of Inspiration may be regarded as affixed, not to the individual instance only, but to the class. The Church, upon whom the New Testament was bestowed, already recognized the typical character of the Old Testament; and so must continue to do, the rather because while so much was authorized, so much which she recognized as typical was virtually sanctioned. The typical character of these further types would seem matter of instinct and perception, for which some reasons may be given (as has been above attempted,) but which in itself require none. Such reasons influenced, doubtless, the ancient Church, yet (it is more probable) only imperceptibly; the types are mentioned (where they occur) naturally, as by persons who had a vivid perception of the relation of the Old to the New Testament, and of things visible to the invisible; and who see them, not reason upon them; the recurrence of any recognized symbol, much more the combination of two or more, at once suggests to them the reality. Nothing, they are persuaded, is accidental in Holy Scripture: so then, neither the frequent mention of water, nor that the fountain of "living water" was covered over by a "stone," which they knew to be a symbol of their Lord; nor,—since "the Lamb slain from the foundation of the world," was to offer Himself upon the tree, the Son of man to be lifted up upon the cross,—that wood was brought into connection with the element, wherein they were baptized; nor that the Presence of the Trinity, Whose invocation over themselves in Baptism was their stay and their hope, seemed any where to be intimated.

The details may safely be left to be accepted by every one as he is able to bear them: to judge from experience, they will, to any one who does not rudely reject them, gradually recommend themselves more and more; but it is the principle, rather than the details, probably, which, for the most part, has the sanction of Catholic consent. The certainty, however, of the principle is even the more established by any variations as to details; for we have not simply a giv-

by, and glorify Thee. Thou sentest also Thy Holy Apostles, commanding them to preach and baptize all nations in the Name of," &c. (Ib. 198, and fuller and more like the Greek, ib. 206, 7.) The Antioch-Jerusalem Liturgy, (ib. 218.,) the Jerusalem, (ib. 227.,) the Apostolic by Severus, (ib. 290.) are formed upon the same model, though verbally differing. The Maronite refers in the same way to the "brooding upon the waters." "As the Holy Spirit at the creation of the world brooded upon the waters, and they produced living and creeping things of every kind, so, O Lord God, let the Holy Spirit brood upon this Baptism, which is a spiritual womb, and may He abide therein, and sanctify it, that for the earthy Adam it may produce the heavenly Adam." (Ib. 340.)

en number of types, the knowledge whereof may have been secured by a general tradition ; (although with regard to some types, there seems doubtless to have been such a tradition) but we have also the principle, universally felt, that certain symbols, whenever they occurred, contained a hidden intimation of Baptism. In consequence, each father selected out of the rich abundance, such types as at the time recommended themselves, not doubting that the rest, which he omitted, bore the same reference, but rather implying that they did so, because the same principle which justified those which he selected, justified the others also. And this themselves also state ; thus S. Gregory of Nyssa having given one of the fullest selections, breaks off,* “ But as to the testimonies of the Holy Scriptures, I must here close, for the discourse would be unbounded, were any to wish to collect all, and put them in one book.” And S. Ambrose,† “ Another (type) although not in order ; for who, as the Apostle said, can comprise all the acts of Christ ?” Yet even as to the details, it will have been already observed that there is, in some cases, much coincidence ; that the Fathers, who in general adhered most to the literal interpretation, and its moral meanings, (as St. Chrysostome) yet, when occasion offers, insist upon the same types as do others ; and so little has this perception of sacramental types to do with any abuse of allegorical interpretation, that it will, perhaps, be found that those, ever reputed to be over fond of the allegorical interpretation (as Origen) have less of the sacramental, while those of a literal school (as Theodoret) have much more of it. Thus, throughout the history of Genesis, St. Chrysostome insists on the ethical meaning of the same histories, whose typical import was insisted on (as we have seen above) by other writers, speaking directly on Holy Baptism ; yet when he has to explain our Lord’s appeal to Nicodemus, “ Art thou a master of Israel, and knowest not these things ?” he understands him not in our modern way, as referring Nicodemus to certain baptisms of proselytes, but,—as to the “ birth,” to such histories of births in the Old Testament, as were above the laws of nature,—as to the means of that birth “ of water and the Spirit,” to the prophetic intimations of Baptism, in the typical cleansing by water, therein contained. And for these last he adduces types of the same sort, as do others, and some even of the more recondite :‡ “ The first formation of man, and the women produced from his side, and the barren women ; and what was wrought through water, (such as the fountain whence Elisha raised the iron ; the Red Sea, which the Jews passed over ; the pool which the angel moved ; the history of Naman the Syrian, purified in the Jordan ;) all these

* l. c. iii. p. 178.

† De Sacr. ii. 4. § 12.

‡ Chrys. Hom. 26. (al. 25.) in Joann.

things proclaimed before, as in type, the birth and purification which was to be ; and the things spoken by the prophets hint at the manner of the birth, as ‘ the generation to come shall be declared to the Lord,’ and ‘ they shall declare His righteousness to a people which shall be born, whom the Lord hath made,’* that ‘ thy youth shall be renewed as an eagle’s,’† that ‘ be enlightened‡ Jerusalem,’ ‘ behold thy King cometh,’§ and ‘ blessed|| are they whose iniquities are forgiven.’ Isaac also was a type of this birth. For say, O Nicodemus, how was he born? By the law of nature? No.” Something moreover of a consent as to details also, may be seen in the types dwelt upon in the ancient liturgies. The earliest of our western Church recognize a considerable number, which is the more remarkable on account of their great brevity. Thus, in that of Gelasius, water is consecrated in the Name of the Father, Who had given these earnest of it in the Old Testament, and of the Son, Who by His miracles had consecrated it in the New. “ I bless thee, O creature of water, through the Living God, through the Holy God, through God, Who, in the beginning, by a word, separated thee from the dry ground,¶ and in four streams commanded thee to water the whole earth : Who, by an infused sweetness, made thee, when bitter in the desert, fit to drink ; and for the parched people brought thee out of the rock. I bless thee, also, through Jesus Christ, His Only Son, our Lord : Who in Cana of Galilee, by His wondrous power miraculously changed thee into wine : Who with His feet walked on thee ; and in thee was by John baptized in Jordan ; Who, out of His own side, together with Blood, brought thee forth ; and commanded His disciples, that they who believed should be baptized in thee, saying, ‘ Go teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.’”**

These types, moreover, are evidently alleged in the Liturgies, as instances only ; and it is remarkable how, of the history of the Creation, different parts of the whole are alleged : in the Latin, “ the brooding of the Holy Spirit,” and the separation from the dry land ; in the Greek, the former is omitted, but there are added “ the waters above the heavens,” as the dwelling place of the heavenly spirits ; the “ founding of the earth upon the waters,” as our clay de-

* Ps. xxii. 32.

† Is. lx. 1.

‡ Ps. xxxii. 1.

† Ps. ciii. 5.

§ Zech. ix. 9.

¶ The Roman Missal inserts, “ Whose Spirit was borne above thee ; Who caused thee to flow from the fount of Paradise, add,” &c. Ass. ii. 4. n.

** Ass. ii. 3, 4. and less fully, p. 6. Gregorian, p. 8. Roman, p. 33. (with the addition note ¶,) and the verbal difference “ thee, being bitter in the desert, made, by wood, sweet and fit to drink ; Who brought thee out of the rock, that He might refresh, when faint with thirst, the people, whom He had freed from Egypt.”

rives its spiritual life from the waters of Baptism; in the Maronite, the presence of the Holy Spirit is also dwelt upon; and so on, in slighter variations; thereby showing, the more, the universal conviction of the typical character of the whole history of the waters in the Creation, so that the striking of one note sufficed to bring out the harmony of the whole. It is remarkable too how some of the less obvious types occur when one should least expect them, and where they yield most independent evidence; as the sacrifice of Elijah in the Coptic Liturgy, where it is altogether distinct from the Greek. Typical histories, again, are selected as lessons, and in this way also are formally adopted in the respective Churches.*

The same principle which requires us not to restrain the types of things, to such as have been laid down for us in the New Testament, will apply yet more forcibly to the verbal allusions to those types. Since the flood, and the passage of the Red Sea, and the Levitical washings, or sprinklings, were (as we know) types of Baptism, then the passages of the Prophets, which relate to these, must relate also to Baptism. The words wherein they are spoken of, must bear the same relation as the things of which they speak. The words are authentic interpretations given by the prophets to the typical actions; the actions set before the eyes the teaching of the words. It were, then, obviously inconsistent in any one, who accepts the typical meaning, given by Holy Scripture to certain acts or events, to interpret, without any reference to this authenticated meaning, other language of the Divine Record, framed upon those same events.—Having the comment supplied to us in the one case, we are no longer at liberty, (if we would,) to disregard it in the other. Thus, since the passage of the Red Sea is typical of Baptism, the overwhelming of the enemy in the sea, of the effacing of sin and the deliverance from Satan, then, when the Prophet Micah (after the manner of the prophets,) parallels the future deliverance with the past, the days of the Gospel with “the days of their coming out of the land of Egypt;”† and then prophesies that God would “cast‡ all their iniquities into the depths of the sea;” on no consistent system of interpretation can he be understood otherwise than he was in the ancient Church, as prophesying of the remission of sin in Baptism.§

* Thus St. Ambrose mentions that the history of Naaman was used as a Baptismal lesson in his Church (Milan.) De Myster. § 16. de Sacram. i. 5. and the cure at Bethesda; “what was read yesterday.” De Sacram. ii. 2. The argument from the lessons generally was appreciated in the ancient Church. S. Optatus appeals to the “unity of the life in the Church, the common lessons, the one Faith, the same sacrament of Faith, the same mysteries.” v. 1.

† vii. 15.

‡ ver. 19.

§ “Micah prophesies of the grace of Baptism.” Jer. ad Oz. So also S.

In what way Baptism may be available to the baptized for sins afterwards committed, what further privileges it may introduce them to, is obviously a further and secondary question. Whatever privileges may be wrapt up in Baptism, the primary meaning of the prophet's declaration must be the plenary destruction of our enemies through that which the passage of the Red Sea denoted, i. e. as we know from Holy Scripture itself, the sacrament of Baptism. Yet it is from neglecting so obvious a rule, that the modern unsacramental theory, without compunction, effaces from the Old Testament the predictions of our Lord's ordinances; claims, without hesitation, for the older dispensation, the privileges of the New; and then for itself, under the New, these same full privileges, without any reference to the ordinances to which they are annexed. Thus, when Ezekiel, a priest, prophesies, "*Then** will I sprinkle clean water upon you, and ye shall be clean; a new heart also will I give you, and a new spirit will I put within you; and I will put my Spirit within you," he is plainly to be understood, (as antiquity understood him,) to be foretelling the birth "of water and of the Spirit," which effaces in us the stains of our old nature, and "renews us in the image of Him who created us." Thus each part of this prophecy has its fulfilment: he plainly refers to the Levitical washings, whereof he was a minister, and so points to some act corresponding with them; but foretells that it shall not be, like these,—unprofitable; but that when bedewed with the water, their "consciences" should be "sprinkled" also; that they should be sprinkled not with the water only, but with water accompanied by the Spirit. The prophet thus provided a remedy for the difficulties of Nicodemus; and masters in Israel, who with Nicodemus, might otherwise have stumbled at the birth of "water and the Spirit," had its meaning laid up for them in their own prophets: St. Jerome† gives the connection of the passage very clearly: "Which when I had seen, not for their sakes, but for my Holy Name (for I am Creator of all) I spared them, and sanctified them, and restored them to their former glory, so as to 'pour upon' those who believed, and were converted from erring, the 'clean water' of saving Baptism, and cleanse them from their abominations, and all their errors, and to give them a 'new heart,' that they should believe on the Son of God, and a 'new spirit,' whereof David speaks.‡

Basil in Ps. 28. § 8. "And their" [the Jews'] "sins the Lord cast into the depth of the sea, but ours He effaces through the holy and Divine bath, whereof the Red sea, according to the Divine apostle was a type, passing through which, they were freed from the Egyptian bondage. According to that type let us also, freed from the tyranny of the devil, through the holy bath, be careful for our salvation," &c. Theodoret ad loc. Its language is used in an ancient MS. of the Greek Liturgy. (Ass. ii. 131.) See also S. Ambrose, below, p. 299.

* xxxvi. 25—27.

‡ Ps. li. 12.

† Ad loc.

And it is to be considered, that the 'new heart,' and 'new spirit,' are given through the affusion and aspersion of water. But when a 'new heart,' and 'new spirit,' shall have been given, then shall all hardness, which is compared to a stone, be taken away from the heart of the Jew, that for a 'stony heart,' there should be a 'heart of flesh,' tender and soft, which can receive the Spirit of God within it, and be inscribed with wholesome words. Then shall they walk in the commands of the Lord, and keep His judgments, and dwell," &c. And Theodoret,* 'Pure water,' he calls the water of regeneration, wherein being baptized, we received remission of sins; and what follows confirms this: 'And I will give you a new heart,' hereby denoting the change of mind; for the mind shall incline to the better, not, according to the former wont, to the worse."

On the same ground, since the many Levitical baptisms for the cleansing of the flesh shadowed forth the one, which "cleansed both flesh and spirit," David's prayer "wash me thoroughly from my wickedness, and cleanse me from my sin," and his prophecy of God's future blessing, "Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow," being in the language of the symbols of the law, are plainly to be understood of that which those symbols foretold. The Ancient Church, then, doubted not at all, but that David meant the same as St. Paul, and finding no remedy under the law for his grievous sins, but "knowing† that the New Testament has a perfect remission of sins, desiring to be most speedily and perfectly freed from sins, and

* Ad loc. The passage is quoted by the Council under S. Cyprian, Ep. 70, (69,) and alleged by S. Cyprian himself, in proof of the validity of aspersion, Ep. 76 (75,) "Nor ought it to trouble any, that the sick, when they obtain the grace of the Lord, are seen to receive it by aspersion or affusion; since Holy Scripture by the prophet Ezekiel says, 'I will sprinkle clean water upon you,' [combining the passage with the Levitical aspersions, Numb. xix. 12, 13; viii. 6, 7; xix. 9.] "Whence," he adds, "it appears that water when sprinkled also, suffices for the saving laver." S. Gregory of Nyssa, speaking of Baptism, says, Ezekiel writing more clearly and perspicuously than either, (Is. i. Ps. xxxii.) promises that excellent promise." (de Bapt. Christi, p. 377.) St. Jerome (ad Ocean.) cites it in proof of the completeness of the remission in Baptism, "Let us hear Ezekiel, the son of man, how he speaks of His virtue, Who was to be the Son of Man—In that he saith, 'I will cleanse you from all sins,' none is excluded." It is quoted by St. Cyril of Jerusalem, Lect. iii. 16; xvi. 30; and S. Cyril of Alexandria, in connection with the Levitical washings (Glaph. in Levit. i. 368.) Ezek. xxxvi. 25. is used as an antiphone in the Roman Baptismal Office (Ass. ii. 21.) in the Gellone ritual an antiphone is formed out of ver. 23—26; and ver. 25—28. are read as a lesson (ib. 54, 55.) as they are also in the Armenian (ib. 195, 6. 206.) ver. 23—28. in that for Catechumens in an old Office of Poitiers (ib. i. 65.) and Vietè (ib. 70.) ver. 25. seq. in another service in the same MS. (ib. 73.) and the ritual of Liège (ib. 83.) ver. 25—29. are also a lesson in that of Card. Severini formed from ancient sources. (ib. 91.)

† Theodoret in Ps. 50. fin.

himself also to receive that compendious and bounteous cleansing, speaks thus, 'Thou* shalt sprinkle me with hyssop,' &c. for the gift of Baptism alone can effect this cleansing, and the Lord of the Universe promised by the prophet Isaiah that He would give it; for having said, 'wash you, make you clean, put away the wickedness from your hearts;' a little after he says, 'though your sins be as scarlet, I will make thee white as snow;' and this the great David himself also foretels, in the 67th [68th] Psalm, 'When the Most High disperseth kings, they shall be made like snow in Salmon.' This then he says here also, that I need the grace which shall be given to all men. For that only can 'thoroughly wash me,' and give me the whiteness of snow. And, that hyssop effected no remission of sins, may be easily learnt from the Mosaic writings. For the murderer, and the adulterous despoiler, the law purified not with sprinklings, but subjected to the extremest punishment. The hyssop, then, is a figure of somewhat else. For in Egypt, having sprinkled the blood of the lamb on the door-posts, they escaped the hands of the destroyer. But those things were types of the saving Passion. For then also was Blood, and the saving wood, and salvation bestowed on those who approach with faith." "Holy David, the prophet," says St. Ambrose,† "saw this grace in a figure, and

* Id. on ver. 8.

† De Sacr. iv. 1. § 6. Again, Apol. David § 59. "He maketh not void the sacraments of the Old Testament, and he teaches that the Evangelic mysteries are to be preferred; he prays to be cleansed with hyssop according to the law, he longs to be washed according to the Gospel, and looks, if he be washed, to be made 'whiter than snow.' Whoso wished to be cleansed by the typical baptism, was sprinkled with the blood of a lamb by means of a bunch of hyssop; he is 'washed,' who is cleansed in the stream of the eternal fountain; and he is made 'whiter than snow' whose sins are forgiven him." And (§ 64.) "There follows 'create in me a clean heart.' Elsewhere he had prayed to be 'cleansed from secret faults;' here he prays that he may have 'a clean heart' created in him, which is wrought for him who is renewed in spirit; for in the new man there is a clean heart, the filthy horde of ancient sins having been effaced, and no image of sin remaining impressed thereon." Comp. de Myst. c. 7. § 34. The Psalm is interpreted in this same way by *Origen* or *Eusebius*, ad loc. (the same words are given to both,) "Observe, again, the mystery of Christ. For the power of baptism exceeding the purification in the law, effecteth the cleansing of the soul also." *St. Athanasius*, "He introduces a prophecy of the universal remission of sins through Holy Baptism, and the teaching of the worship in the Spirit." (ap. Caten. Corderii.) And "He mentions also the redemption through Baptism, in that he says, 'Thou shalt sprinkle me.'" (ap. Montfauc. Coll. Nov. t. 2. p. 65.) And *St. Cyril of Alexandria*, "When he says, 'wash me more,' he again probably refers to the mystery in Christ. For the law also had a cleansing by water, which the all-wise Paul mentions, 'for if the blood of bulls,' &c. But the type was insufficient for the washing away of sin, and was practised only for the cleansing of the flesh; but that power which we have of Christ and through Holy Baptism, far excelling the cleansing in the law, washeth yet more, or rather effects an entire cleansing." (ap. Corder.) and *Hesychius* (ibid.) "As we also in the gift of Baptism are washed with water, but made bright through the Spirit." Add *Jerome* in Zach. xiii. 1. *Hyppolytus* in Theoph. (see above, p. 284.) In the Liturgies, ver. 2. occurs as an Antiphone in an ancient MS. of the Sacramentary of *Gelasius* (Ass. ii. 8. not.); and ver. 8—10. are repeated in the *Coptic* (ib. 179.); the whole Psalm at the beginning of the *Armenian* (ib. 202.); and the *Coptic* (ib. i. 143.); as

longed for it. Why? because snow though white, soon blackens and is spoiled by any defilement; that grace which thou hast received, if thou hold fast what thou hast received, will be lasting and eternal."

It is remarkable that this same Psalm, so deeply expressive of David's own contrition for his great personal sins, also contains one of the most exact confessions of original sin, and its hereditary taint,* and then a prophecy of the cleansing of sin, both original and actual through Baptism, as applying the Blood of the Great Sacrifice; and the prayer for re-creation or re-generation, and for the building up of the Church, and of individuals in it;† so that it is not only a most deep penitential Psalm, but a history (so to say) of the scheme of man's redemption; the account of his fallen state and restoration. As was said, it may (and does, in our way,) include under it the case of the individual penitent under the Gospel, as it did that of David before it; it may also ulteriorly refer to the great and final cleansing at the great Day, of all who shall be "found in Him;" but, primarily, it is the account of the full and entire remission of all sins, "through the laver of regeneration and of the renewal by the Holy Ghost." It is only through overlooking the sacramental character of the types, that the appropriateness of its language has been neglected, and its promises been appropriated primarily to a forgiveness independent of ordinances.

So again the prophet Isaiah, when, in the name of God, rejecting the polluted services of Judah, he points to them a new way, "wash you,‡ make you clean," and promises them an entire cleansing, "though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," what else does he than prophecy of that which these services foreshadowed? "Having," says St. Cyril of Alexandria,|| "brought their ungodli-

also ver. 10—12. in a prayer at the close (ii. 193.); ver. 7. in the *Syriac* (Apost. by Severus, ii. 274.); and the words, "sanctify, cleanse, purge him with Thy holy hyssop," are taken from it: (ib. 268, "with thy sin-remitting hyssop." Apost. from Greek, by James of Edessa, ib. i. 263.) In the *Maronite*, our Lord Himself is "prayed" as "the Hyssop, cleansing and whitening all stains" (ib. ii. 329); and *St. Cyril of Jerusalem*, in like way alludes to the Psalm (Lect. iii. 1.) "'Let the heavens rejoice, and let the earth be glad' for those who are to be sprinkled with hyssop, to be cleansed with the invisible hyssop, by His power, Who at His Passion received the hyssop and the reed." Ver. 10. is inserted in the prayer for Catechumens, in the ritual in the *Apostolic Constitutions*: "Almighty God, unbegotten and unapproachable, the only true God, look upon Thy servants instructed in the Gospel of Thy Christ, and give them a new heart, and renew a right spirit within them, that they may know and do Thy will, &c." L. viii. c. 6. And ver. 12. in the prayer just before baptism, "that God who loveth mankind, having graciously received their prayers, may 'restore' to them 'the joy of salvation, and establish them with a princely spirit,' that they may never again be shaken." (ib. c. 8.)

* Ver. 5.

† Ver. 18, 19.

‡ Is. i. 16.

§ Ver. 18.

|| Ad loc.

ness to their recollection, he will not have them despair, and does not exclude them from the gift of Christ set forth through the whole world; he bids them cast away their sins, justified freely, and not by the works of the law, but rather through faith and holy Baptism. Therefore, he says, 'wash you,' i. e. wash away your stains, He Whom you reviled, justifying you through his greatness and goodness." And Theodoret,* in connection with the 51st Psalm, "As by the mouth of David, rejecting sacrifices of this sort, He bade them "offer the sacrifice of praise,' so here also casting away all these rites, He points out to them the Baptism of incorruption and regeneration, saying, 'wash you, make you clean;' and that they may not think that He enjoined them the use of their wonted sprinklings, He added, of necessity, 'Put away,' &c.; which words obviously hint at the gifts of all-holy Baptism."

* De cur. Græc. aff. Disp. 7. See also above on Ps. 51. and ad loc., he paraphrases, "Therefore cleanse your souls thoroughly by the laver of regeneration, and cease to do evil; for having laid aside the former they must avoid doing the like." It is quoted also by *Justin Martyr*, Apol. i. § 61. and Dial. c. Tryph. § 13. "Isaiah sent not you [the Jews] to the bath, there to wash away murder and other sins, which not the whole water of the sea would suffice to cleanse; but, of old, it was this same saving bath, which he preached to those who repent, and who are no longer cleansed by the blood of bulls and goats, but by faith in the Blood of Christ, and in His Death." *St. Ambrose*, de Myst. § 34. (speaking of Baptism), "He is whitened more than snow whose sins are forgiven, wherefore also the Lord says by *Esaias*," &c. *Jerome*, ad loc. "In lieu of the former victims, and whole-burnt-offering, and fat of fed beasts, and blood of bulls and goats, and incense, and new moons, sabbath, festival, and fasts, I delight in the service of the Gospel, that ye should be baptized in My Blood, through 'the laver of regeneration,' which alone can remit sins. For 'unless a man be born of water and the Spirit,' &c. The Lord Himself also, when ascending to the Father, saith, 'Go teach all nations, baptizing them,' &c. In like way *Eusebius* (ad loc. Montfauc. Coll. Nov. T. 2. p. 360.) He yet inviteth them to good hopes, if laying aside wickedness, and departing from the will-worship in the carnal law, they would become obedient to the new covenant, and the new law, and word. Wherefore, having glanced at the things in the Old Covenant, he introduces the Mysteries of the New. Which himself also delivered in the Gospel, saying, 'Except a man be born again of water and the Spirit,' &c. And *S. Hippolytus* having quoted it (Hom. in Theoph. § 9.), thus comments, "See, beloved, how the prophet foretold the cleansing of Baptism. For whoso descends with faith into the 'laver of regeneration, renounces the evil one, and is placed on the side of Christ, denies the Enemy, and confesses that Christ is God; puts off slavery, and puts on adoption; returns from Baptism, bright as the sun, gleaming with the rays of righteousness; and, what is most, ascends a son of God, and 'joint-heir with Christ.'" It is quoted also by *S. Gregory Nyss.* de Bapt. Christi, T. 3. p. 377.; is the text of *S. Cyril of Jerusalem's* first Catechet. Disc.; whence it was probably a Baptismal lesson in the Church of Jerusalem, as it certainly was in that of *St. Basil* (Hom. de S. Bapt. T. ii. p. 114.), who appeals to its having been "read." It occurs also as a lesson in the service for Catechumens, MS. of *Vietri* (Ass. i. 70.), and *Liège* (ib. 83.) It is quoted, as a ground for Baptism, in the prayer just preceding Baptism in the *Apostol. Consit.* viii. 8. "Thou, Who didst by Thy holy prophets declare beforehand to such as should be baptized, 'wash ye, become clean,' and didst by Christ, ordain spiritual regeneration." And so in the Greek (Ass. ii. 138.), and Syriac (Antioch and Jerus. Ass. ii. 220. Jerusalem, ib. 231. and 259. and Apostolic by *Severus*, ib. 291.) and in a distinct prayer for Catechumens in the revised Syriac, (i. 223.) "And when Thou broughtest us to the streams of redemption, and fount of life, and thence madest us of Thy household and beloved, Thou saidst, 'Wash ye,' &c."

It obviously belongs to the same system of interpretation, that the figurative words of the Psalmist, "Blessed is the man whose iniquity is forgiven," are, by the Ancient Church, interpreted of the remission of sins in Baptism.* The interpretation is suggested and authorized by the plain declarations of the New Testament, "Be baptized for the remission of sins," as the former were by the typical; and while they are respectively borne out by the New Testament, they mutually confirm each other; and together exhibit the more clearly, the system of the Ancient Church: how she looked upon all full declarations of the remission of sin, as prophetic of the Gospel, and the means whereby it was there to be bestowed. The longing of the Old Testament, "Blessed is the man whose iniquity is forgiven;" the promise of the New, "Be baptized for the remission of sins;" St. Paul's declaration, that the Psalmist's words belong to the Gospel, and not to the law: and the belief of the Church, "I believe one Baptism for the remission of sins;" mutually harmonize with, and explain each other.

It may be observed also, however foreign this interpretation of the Church, which supposes the patriarch David to look forward to the remission in Baptism, may to any, at first sight, seem, yet it agrees most with the very letter of St. Paul, "David also describeth the blessedness of the man unto whom the Lord imputeth righteousness without works." "He confessed his sin," says S. Ambrose,† "he acknowledged his iniquity; he saw the laver, and he saw and believed. He loved much, so as by exceeding love he might hide any sins."

* The Psalm is sung in the *Greek* Liturgy, as a thanksgiving immediately after Baptism (Ass. ii. 145.) and ver. 1. is thrice repeated in the same place, in that of *Antioch and Jerusalem* (ib. 226.); ver. 1, 2. are sung in the *Coptic* (ib. 154). This use of the psalm is probably alluded to by *S. Athanasius*, "When thou seest persons baptized, and redeemed from their corruptible birth, and admirest the love of God for man, sing for them the 31st [32nd]. "Ep. ad Marcellin, § 18. (on the use of the Psalms); and by *S. Cyril of Jerus.* "long for that glorious sound, which, after your salvation, the angels shall chant over you, 'Blessed are they,' " &c. (Procatech. § 15.) and again, "that the company of angels may chant over you." (Lect. i. 1.) It is quoted by *S. Gregory of Nazianzum*, Orat. xl. § 32. *S. Jerome*, ad Oc. § 7. and c. Pelag. iii. 15. "Arising out of the fount of Baptism, and having been regenerate to the Lord, the Saviour, and that having been fulfilled, which was written of them, 'Blessed are they,' " &c. and ver. 6. by *S. Basil*, de S. Bapt. T. i. p. 123. *Zeno*, Serm. 2. ad Neoph. Bibl. Patr. T. iii. col. 395. *S. Chrysostome*, above, p. 291. See also Note below and p. 2 J9.

† *S. Ambrose*, Apol. David, § 40. "David having afflicted himself much for his offence, and having uttered the words in the 30th [31st] Psalm, meditating on, and dreading the judgment of God for the things whereof he was conscious, then knowing, through the Holy Ghost and the prophetic power, the remission of sins which there was to be for all men, and that the idolaters and ungodly from among the heathen, entangled with countless sins, should obtain a full remission, through the washing of regeneration, pronounces them thrice blessed. For I, he says, wasted with groans, and frequent tears for sin, and falling into troubles of all kinds, for it, pronounce them happy and enviable, who through

This full conviction of the Ancient Church is the more illustrated by a degree of difference* as to the details, as showing that their agreement to be independent. Their interpretation was not borrowed from each other, else had it been altogether uniform; it was not incidental, but must have proceeded at least from the *ἴδιος* of the Church, if not from actual tradition, else had not its characteristic features been the same.

Since, again, the water which issued from His Side was, (as our Church confesses) a symbol of our cleansing Baptism, and connected with it, then, when Zechariah, having prophesied of that piercing of

the loving kindness of God obtain without suffering, forgiveness of sins. For so bounteous is He to them, as not only to forgive, but to cover their sins, and not leave even the trace of them." *Eusebius*, ad loc. ap. Montf. Coll. Nov. The last words, "For I," &c. occur also in *Theodoret*, ad loc. who, in like way, looks upon the psalm as predictive, "This psalm also was uttered amid those troubles, and foreseeing with prophetic eyes, the grace of the New Testament, and the remission bestowed upon believers through all-holy Baptism, he pronounces them blessed, as receiving freedom from sin without troubles." *Eusebius* adds on ver. 2. "But because every one who cometh to the forgiveness given through Baptism shall obtain it through confession of the Saviour, and faith in the God of all, and sincere confession, it is added very accurately, 'and in whose mouth there is no guile.' For he is blessed, who, with a pure spirit and true mouth maketh the confession, and uttereth the words at the washing of regeneration."

* The variation relates to this, whether the psalm contains also a reference to forgiveness upon repentance, and if so, in which part of it. For the most part it is used without distinction of Baptism (see notes on page 298.) some, however, refer the first clause, "Blessed are they whose iniquities are forgiven," to Baptism; the latter, "and whose sins are covered," to remission upon subsequent repentance; others apply the first verse to Baptism, the second, "Blessed is the man to whom the Lord doth not impute sin," to repentance. The former way is taken by Origen (ad loc. T. 2.) "Iniquities are remitted through Holy Baptism, and sins are covered by the bitter repentance from sins." (The same is given to S. Athanasius, T. i. p. 1050, and in Corderius' Catena, as the opinion of others, reported by Origen.) And S. Ambrose, Ep. 70. § 23. "As thou didst drown all our iniquities in the sea, like the lead of Egypt (Ex. xv. 20.)—and hast freely turned to mercy, which Thou hast bestowed by a two-fold gift, 'forgiving sins,' and 'covering' them, according to what is written, 'Blessed,' &c. For some Thou grantest us to be washed away in the Blood of Thy Son, others Thou remittest to us, hiding our errors by good deeds and confessions." And de Pœnit. ii. § 35. "He pronounces both happy, both him whose iniquity is remitted by the laver, and whose sin is covered by good works. For whoso repents must not only wash away his sin with tears, but also by amended deeds cover and hide his former offences, that sin may not be imputed to him." Again, Apol. David, § 49, 50. where he mentions the other interpretation, "Iniquity (which is the most grievous) is remitted by the laver; sin is covered by good deeds, and overshadowed as it were by other works. For 'charity' concealeth error, and 'hideth a multitude of sins.' Charity also remitteth many even of sins, as is written of the woman, who poured ointment on the Lord, 'Her sins, which are many, are forgiven; for she loved much.' But there are also who interpret the first verse of the laver, the second of repentance."

His Side,* goes on† to say, “*In that day* there shall be a fountain open to the house of David, and the inhabitants of Jerusalem for sin and for uncleanness,” it is plain that he prophesies not of a remission of sins, generally, but of one to be obtained through the Sacrament, which issued from that Side. Thus S. Cyril of Alexandria,‡ “But to her dwellers in the spiritual Jerusalem, i. e. the city of Judah, that is, of Christ, there shall be in every place a fountain, springing up with the water of purification, i. e. plainly, Holy Baptism, changing the Jews from the law to the life in Christ, from the type and the letter to a spiritual service; the Greek from unbelief to belief in Christ, from the greatest darkness to the clear knowledge of the true God, from darkness to light; and both together from the things of the flesh to live holily and purely and walk in the Spirit—from regarding the things of the world to love those above the world. But that when we receive Holy Baptism, we are sprinkled with the Blood of Christ, to the cleansing of sin, how can any doubt?” And St. Jerome,§ “Of this fountain which proceedeth out of the house of David, is written in the prophet Ezekiel|| also, that a fountain springeth up in the house of God, and increaseth to a river, and goeth forth to the desert, and to the sea now called the Dead Sea, and maketh all the fish to live,” &c. “This fountain,” he adds, “is referred to the Church, and the knowledge of the Scripture, that we be all re-born in Christ, and in the water of Baptism our sins be forgiven us.”

Hence also the Ancients doubt not but that when our Lord speaks of “a fountain of living water,” “springing up unto everlasting life,¶” He means not only the gift of the Spirit, but the Spirit, as He had “not yet been given,” but should be given, after Himself was “glorified,”*** the special gift of the Indwelling Spirit to those “born of water, and of the Spirit.” “That it may be the plainer, says St. Cyprian, comparing the two sacraments, that He speaks not of the

* xii. 10.

† xiii. 1.

‡ Ad loc. p. 787.

§ Ad loc. The prophecy of Zechariah is quoted or referred to in the Sacramentary of Gelasius; “And Who ‘openest the fountain’ of Baptism for the renewal of the nations throughout the whole world” (Ass. ii. 3.;) the Gregorian (ib. 8.;) that of Gellone (ib. 53.;) Chelle (ib. 62.;) S. Germain des Près (ib. 65.) Also in the Syriac (Apostolic from Greek by James of Edessa,) “A fountain of life hath been opened to us, Baptism” (ib. i. 257.;) that of Jerusalem (ii. 226.;) and the Apostolic by Severus (ii. 289.,) “Thou hast given us a fountain of true cleansing, which cleanseth us from all sin, these waters, which by invocation of Thy Holy Spirit are sanctified;” and probably the Maronite (ii. 334.,) “Eternal glory—to the Son, Who hath opened to us Baptism for the remission of debts, and pardon of sins.”

¶ Ezek. xlvi. 1—12. add Joel iii. 18. of the coming of our Lord, “in that day—shall all the rivers of Judah flow with waters, and a fountain shall come forth of the house of the Lord, and shall water,” &c. It is quoted by Greg. Naz. Or. xl. § 27. and explained by Theodoret.

¶ John iv. 14; vii. 38.

** John vii. 39.

Cup" [mingling water therein] "but of Baptism, Scripture adds, 'This spake He of the Spirit, Which they who believed in Him should receive.' For by Baptism the Holy Spirit is received, and so do they who have been baptized, and obtained the Holy Spirit, attain to drink of the Cup of the Lord;" and on John iv., "Whereby Baptism in the health-giving water is signified, as being once received, and not repeated, whereas the Cup of the Lord in the Church is ever both thirsted for and drunk."* And so then the words of Isaiah, which our Lord identifies with Himself, "Ho† every one that thirsteth, come ye to the waters," were a prophecy of the same grace; as were the Psalmist's, ‡ "He shall lead me by still waters, He shall

* S. Cyprian, Ep. 62. ad Cæcil. Theodoret (ad Ezek. xvii. 1.) quotes both passages together, as do S. Greg. Nyss. l.c. p. 377. and S. Jerome on Is. lv. 1. S. Greg. Naz. quotes Joh. iv. (Orat. xl. § 27. :) S. Augustine, Joh. vii. (c. Crescon. ii. 13.) The two passages are blended (the word "living" being taken from Joh. vii.) in the Sacramentary of Gelasius, "Be it" [the font] "a regenerating 'fountain of living water,' a purifying stream; (Ass. ii. 3. and so in the Gregorian, &c.) Joh. iv. again, "let it be a 'fountain of water, springing up unto life eternal'" (ib. 7. :) and "that thou mayest be made in him, who is to be baptized in thee, a fountain of water springing up to life eternal, regenerating him to the Father, and to the Son, and to the Holy Spirit." (ib. 6.) So (only in the third person) in the Roman (ib. 33. :) and Gothic (ib. 36. :) and Old Gallican (ib. 41.) Again in the Old Gallican, "that to those to be baptized therein, it may be a fountain of healthful water in the remission of former sins (through Thy gift, O Lord,) to life eternal." (ib. 38.) The old Gothic and Gallican also remarkably blend together the gift of Baptism with its Author, (referring also to Jerem. ii. 13.) "Baptism is a fountain of living water and of life, because its Author is Creator of all, Lord, and Fountain of living water, Who, by the laver of Baptism, blottest out their sins," &c. (i. 29.) The words are probably alluded to in the Greek (though less distinctly) in the prayer that the water may become "a fountain of life." (ib. 139.)

† Is. lv. 1. quoted by S. Greg. Naz. Orat. xl. § 27. S. Jerome (ad Oc.) combines them with Joh. iv. "The Samaritan woman is called at the well; thirsty, she is invited to drink," and (ad loc.) with Joh. vii. also; Ps. xlii. 2; xxxvi. 9; Jerem. ii. 13. He mentions also, as founded upon them, the Western custom of giving to the new-baptized, wine and milk; so strongly attesting the tradition of the Western Church; "to buy not wine only but milk, which signifies the innocence of the little ones; which custom and type is to this day preserved in the Churches of the West, that wine and milk should be given to those re-born in Christ." Ver. 1—7. is directed to be read in the liturgy of Poitiers (Ass. i. 67. :) 3—7. in that of Gellone (ib. 57.,) in which ver. 1. is used as an Antiphone; ver. 3. as a versicle (ib. :) ver. 1. sqq. are sung in the liturgy of Liège (ib. 83.) It occurs also in the Roman service for the Epiphany. Hence also the title "thirsty" given to the candidates for Baptism, as in the Old Gallican, "thirsting for the faith." "O God, to Whom hasten the souls athirst, and longing to drink immortality" (Ass. ii. 38, 39. :) and the application of our Lord's words, blessed are they which do hunger and thirst after righteousness," to Baptism. S. Cyprian, Ep. 62. ad Cæcil. See also note ‡ page 302.

‡ Ps. xxiii. is explained by Theodoret and S. Athanasius, ad loc. See above, p. 30. It is used in the Armenian Baptismal Service (Ass. ii. 196. :) hence also the prayer in the Syriac liturgies, "O Lord of all, make these waters

lead me forth by the waters of comfort ;” or the^r stream which maketh glad the city of God ;” or that “ in^t the wilderness shall waters break out, and streams in the desert,” i. e. says S. Jerome,† “ that which before was thirsty and trackless, not having the living water, and the Lord did not walk through it ;” and “ the parched ground shall become a pool, and the thirsty land springs of water ;” or that God would do a new thing.” “ I will make a way in the wilderness, and rivers in the desert, to give drink to My people, My chosen ; I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour My Spirit upon thy seed ;”‡ or that “ with God|| is the fountain of life ;” or that Himself is “ the¶ Fountain of

waters of rest.” (Antioch and Jerus. ii. 220. Jerus. ii. 230 and 259. Apost. by Severus, ii. 291.) See also Cassiodor, ad loc. ap. Gerhard. With the same feeling of the rest given by Baptism, the section, Matt. xi. 25—30. “ I thank Thee, O Father—My burden is light,” is a lesson in the rituals of Gellone (Ass. i. 55. ;) Poitiers (ib. 66. ;) Wertin (ib. 73. ;) S. Severini (ib. 91. ;) S. Basil quotes Matt. xi. 28. as having been read in connection with Baptism. Hom. de S. Bapt. T. ii. p. 114. It may be on the same ground, that our Church directs that Baptism should take place after the second lesson, i. e. before the hymn, “ Lord, now lettest Thou Thy servant depart in peace.”

* Sacramentary of Gelasius, “ Look upon the face of Thy Church, and multiply in her the births of Thee, Thou, Who with the force of Thy streaming grace makest glad Thy city,” (Ass. ii. 3. ;) also in the Gregorian, as well as in those of Gellone, ii. 53. ;) Poitiers (ii. 65. ;) &c. It is quoted by S. Jerome in Is. lv. ; iii. 45. and S. Aug. c. Cresc. ii. 14.

† Is. xxxv. 6.

‡ Ad loc. and further, (showing the connection with what went before,) “ Therefore shall the eyes be opened, the ears hear, the lame leap, and the tongue of the dumb be loosed, because there have been opened, or have burst forth, in what was a desert Church, the streams of saving Baptism, and torrents and rivers in the wilderness, namely, different spiritual graces.” And S. Greg. Nyss. (p. 377.) on ver. 2. “ And where shall we place that prophecy of Isaiah, calling to the desert to rejoice ? For it is plain that he does not announce joy to places without life and sense ; but by the desert he allegorically denotes the parched and neglected soul ; as David also when he says, ‘ My soul thirsteth for God,’” &c. (Ps. xlii. 2.) And again, the Lord in the Gospels (John vii. ;) and to the Samaritan (Joh. iv. ;) and Eusebius (ad loc. ;) “ It is prophetic of John Baptist ; and that our Lord and Saviour Jesus Christ set His seal to the Baptism of John by being baptized of him, and in His own Person established the mystery of regeneration.” And Theodoret (ad loc. ;) “ He calls it thirsty, as not having received the prophetic watering ; and barren, as not having received the divine culture. Her he bids rejoice ; and imitate the flower of the lily, the purity coming from the Holy Spirit through Baptism.

§ Is. xliii. 19, 20 ; xlv. 3. The section xliii. 18—xlv. 5. is a lesson in the Poitiers ritual (Ass. i. 66. ;) ; as is Is. xlix. 8—15, including the words “ by the springs of water shall he guide them,” (ib. 67. ;) ; Is. xliii. 18—21. is placed by S. Cyprian, Testim. i. 12. under the head “ That the Old Baptism was to cease, and a new begin ;” as is Is. xlviii. 21, “ He will cause the waters to flow out of the rock for them,” &c. He quotes both also Ep. 63. ad Cæcil. See also Theod. p. 357.

|| Ps. xxxv. 10, quoted by Jerome, ad Is. lv.

¶ Jerem. ii. 13. see Jerome, l. c. and Gothic and Gallican Liturgies above.

living waters ;” or that other, “ As the hart panteth after the water-brooks, so panteth my soul after Thee, O God ;” * was a longing after it. To “ sow beside all waters,” was to unite instruction in the word with all-holy Baptism. †

To take a different sort of type ; in the New Testament our Baptism is spoken of, in an image as restoring to us the robe of innocency, ‡ which Adam, by his transgression, lost, as clothing, our shame, giving us a garment of holiness for our mantle of fig leaves, “ stripping off our old man,” and “ putting on the new,” removing our defilements, and clothing us with Christ. When then, in the vision of Zechariah, § “ Satan stands at the right hand” of “ Joshua the high-priest,” “ clothed with filthy garments ;” and “ the filthy garments,” are “ taken from him,” and He saith unto him, Behold I have caused thine iniquity to pass from thee, “ and I will clothe thee with change of raiment,” doubtless there is a primary reference to Him, our High-Priest, Who “ bore our sins,” and “ in Whom the prince of this world could find nothing ;” || but then also to us, who by Baptism are engrafted in Him, and are thus clothed with His purity as He with our defilements, and become partakers of His holiness, which He in our nature obtained for us. “ Most manifestly,” says St. Gregory of Nyssa, ¶ “ doth Zechariah prophecy of Jesus clothed

* Ps. xlii. It is one of the Psalms used at the beginning of the Roman liturgy in the Baptism of adults (Ass. ii. 21.) in that of Milan (discretionally) in going towards the font (ii. 46.) : the first verse is interwoven in a prayer in that of the Maronite Syrians. (ii. 334.) It is quoted by S. Greg. Naz. Orat. xl. § 24. S. Greg. Nyss. l. c. p. 378, and S. Ambrose de Interpell. Dav. c. l. fin. and so interpreted by Hesychius (ad loc. ap. Corder. Cat.) and S. Athanasius, ib. on ver. 7. S. Augustine mentions its being sung in the Western Church, in the Baptismal service, though he rightly would not have its meaning confined to that sacrament ; rather, as he says, it increases the longing, which it, in part, fulfils. “ This is not ill understood to be the words of those, who being catechumens, hasten to the grace of the holy laver. Whence also this psalm is wont to be sung, that they may so long for the fount of remission of sins, ‘ as the hart for the founts of water.’ Be it so ; and let this meaning have its true and wonted place in the Church. Yet, my brethren, such longing seems to me not to be satisfied in the faithful even in Baptism ; but, perchance, if they know where they are pilgrims, and whither their journey lies, they are kindled yet more ardently.” Ad loc. § 1.

† Is. xxxii. 20. “ By ‘ water’ he designates the abolishing of sin, and cleansing of the soul, all-holy Baptism ; by seed the word of instruction.” Theodoret, ad loc. ad S. Cyril, Alex. ad loc. T. iii. p. 451. S. Greg. Naz. Or. xl. § 27.

‡ See above, p. 90. sqq.

§ c. iii.

|| John xiv. 30.

¶ De Bapt. Christi, T. iii. p. 377. In like way, St. Jerome (ad loc.) “ This Jesus was clothed with filthy garments, Who having done no sin, was made sin for us ; all which are called filthy garments ; and will be taken away from Him, when He shall have done away our sins ; that because He was clothed in filthy garments, we, rising again in Him, may hear after our Baptism, ‘ Be thy garments always white,’ (Eccl. ix. 8.) ; and the whole Church of believers hears through Isaiah, ‘ Wash you, make you clean.’ ” (i. 16.) And St. Ambrose (de Myst. c. 7. § 37.), “ Christ seeing His Church in white raiment, for which Himself (as you have in the prophet Zechariah) had taken filthy garments ; or seeing the soul washed and clean, through the laver of regeneration, saith, ‘ Behold thou art fair.’ ” (Cant. iv. 1.)

with the filthy garment, our slavish flesh, and stripping Him of His mournful vest adorns Him with a pure garment, teaching us through this image and likeness, that in the baptism of Jesus, we all, stripped of sins, as a beggarly and many-shredded garment, are, in lieu, clothed with the sacred and most beautiful garment of regeneration." To the prophet is set forth in *act*, in the vision imparted to him, the same truth which St. Paul declares in figurative words; both are figures, but both declare realities, corresponding to the figures.

Such are among the most important doctrinal passages of the Old Testament, which the modern unsacramental theory has rent from their connection with God's preparatory teaching, and from their place in His system. It may, however, not be unimportant to observe, how, in other passages not immediately involving important doctrine, the Ancients saw the same reference to the sacrament, whereby they had been regenerated. Thus, since Baptism is the washing of renovation by the Holy Ghost, (as well as of regeneration,) "ye are eagles," says S. Ambrose,* "renewed by the washing away of sin:" since it is our enlightening, to it they believed that the Psalmist invited, "Come and be enlightened,"† and the more, since there followed, "O taste and see that the Lord is good." "Having‡ said, 'Come unto Him and be enlightened,' he exhorts, 'and taste.' The meaning hidden in the depth of the letter, hints secretly at the grace of the Divine mysteries; for through all-holy Baptism is the true enlightening bestowed on those who come to it; and the 'tasting' of the life-giving food shows plainly the goodness of the Saviour. For what so clearly shows His love for man, as the Cross, and Passion, and Death, for us, and that He is at once the food and the fountain for His own sheep."

With their vivid sense of the value of our Lord's Baptism to us, the words, "The Voice of the Lord is upon the waters,"§ was a prophecy of the sacred words, "This is My Beloved Son," uttered thereat.

* De Sacr. iv. 2. fin. from Ps. ciii. 5. add S. Basil, de Sp. S. c. 15.

† Ps. xxxiv. 5. 8. S. Gregory of Nazianzum, Orat. 40. § 24; and S. Basil (Hom. de S. Bapt. T. ii. p. 114.) mention its being read in connection with Baptism. It is so interpreted by Theodoret, ad loc. and Greg. Nyss. l. c. iii. 377. It occurs in the Coptic Baptismal Service. (Ass. ii. 178.) And on the same ground in part in the Armenian, Ps. xxvii. "The Lord is my light and salvation."

‡ Theodoret, ad loc.

§ Ps. xxix., "The Divine David, prophesying before of that voice, which the Father sent from Heaven upon the Son when baptized, to guide to the dignity of the Godhead, which He by nature had, the hearers who hitherto looked to the visible lowliness of His human estate, inserted that 'The voice of the Lord is upon the waters, the voice of the Lord is in Majesty.'" S. Greg. Nyss. (l. c. 378.) and S. Basil; "Perhaps, also, in a more mystical way, 'the voice of God' was 'upon the waters,' when the voice came from above to Jesus, when baptized, 'This is my beloved Son.' For then 'the Lord was upon many waters,' sanctifying the waters through Baptism. And 'the God of glory thundered' from above, with the loud voice of His testimony; and the voice bequeathed by the Lord is still pronounced over the baptized, 'Go ye, baptizing in the

Since the passage of the Red Sea and the Jordan was a type of Baptism, the words, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wert driven back?" and "the waters saw Thee, O God, the waters saw Thee; they were afraid; the depths also were troubled;"* were not only reminiscences of past miracles, but a description of mercies to them, as also of the amazement of nature, that our Lord could condescend to be baptized therein; the song of Moses was a thanksgiving for their own blessings, "when God brought them in and planted them in the mountain of His inheritance;" "in the habitation which he had prepared, the sanctuary, which His hands had formed;"† the words, "Thou breakest the heads of the dragons upon the waters,"‡ to them chiefly spake

Name,' &c. 'The voice of the Lord' then is 'upon the waters.'" Ad loc. T. i. p. 218, and Theodoret, "He predicts the voice which came from heaven at the Jordan, 'This is My beloved Son,' &c.; He calleth it thunder, as, through the holy Gospels, reaching through the world. 'The Lord is on many waters. For not the Jordan only received that grace, but every where, in land and sea, is the mystery of Baptism performed, the invocation of God sanctifying the nature of waters.'" (ad loc.) And S. Hippolytus, "Why [came the Holy Spirit upon our Lord]? That the voice of the Father might be known assuredly, and the prophetic prediction of times long since be confirmed. What? 'The voice of the Lord upon the waters, the God of glory thundered, the Lord upon many waters.'" (in Theoph. § 7.) It is quoted also by S. Jerome (ad Oc.); and S. Athanasius (ad loc.) gives it as one exposition. The entire psalm is used in the *Armenian* (ii. 206.); and at least ver. 1—4. in the revised *Syriac* (i. 221.); the *Jerusalem* (ii. 246.); the *Apostolic* by Severus (ii. 267); by James of Edessa. (i. 243.) It is one of the psalms used in the *Roman Office* for Adult-Baptism (Ass. ii. 21.); ver. 3, 4. are used in the *Coptic* (ii. 178.); ver. 3. as an antiphone in the *Armenian* (ii. 195. 206.); it occurs in the *Malabar* (i. 186.); *Apost.* by James of Ed. (i. 248. 257. 274.); combined with Ps. lxxvii. 16. in the *Apost.* by Severus (ii. 295.), and alone. (ii. 313.) In that by James Ed. it is in distinct reference to our Lord's Baptism, "The voice of the Lord is on the waters, Who was baptized in Jordan; the Lord upon many waters, Who sanctified us by His Baptism." (i. 265.) It is used also in the *Roman Service* for the Epiphany.

* Ps. cxiv. 5; lxxvii. 16. The two psalms are blended together in the *Syriac Apostolic* by James of Edessa (Ass. i. 247.); *Jerusalem* (ib. ii. 248, 9.); *Maronite* (ii. 312.) Ps. cxiv. recurs also in the *Apost.* by Sev. (ii. 272.) Ps. lxxvii. 16. is used as an antiphone by the revised *Syriac* (Ass. i. 229.); *Jerusalem* (ib. ii. 223) as a verse in the *Apostolic* by Severus (ib. i. 266.); it is inserted in a prayer with direct reference to the "Voice of the Father" in the *Maronite* (ii. 329.) "Let us cry aloud with the prophet David, 'The waters saw Thee,' &c. Let us cry aloud again with the Father, Who with a mighty voice spake from the highest heavens," &c.; and also in the very brief form by Philoxenus, for cases of imminent death, "The waters saw Thee, O God; the waters saw Thee, O Lord, and trembled; Thy power was moved from the heights above, its virtue dwelt in the depths beneath; and Thou gavest Baptism to the peoples; to be the mother of spiritual sons."

† *Syriac revised Liturgy* (Ass. i. 225.) The part of the prayer immediately preceding, is "O Lord, make them worthy of Thy heavenly kingdom, which Thou hast promised and prepared for them that love Thee, and for the blessed and goodly mansions of the house of Thy Father, wherein dwell the fathers, and patriarchs, prophets, and apostles, and martyrs, and confessors, which Thou hast promised and prepared for them, and bring," &c.

‡ Ps. lxxiv. 13. "'The heads of the dragons,' the pride of the demons, by whom the Gentiles were possessed, 'Thou bruisedst upon the water,' because those whom they possessed Thou by Baptism didst set free." Aug. ad loc. § 15. "'The head of the dragon,' What dragon? By the dragons we understand all the demons warring

of the destruction, at Baptism, of his power over them, to whom they had been enslaved, and of whom Pharaoh was a type—"the great Dragon, that old Serpent, called the Devil and Satan;"* and when they read, "He turned the sea into the dry land; through the river shall they pass through on foot; there rejoice we in Him;"† they rejoiced in the thought of those waters of life, through which they had "passed, not with the foot of the flesh, but by faith:" and when there followed, "we went through fire and water, and thou broughtest us out into a broad place,"‡ they thought of their safe and happy place, the Church, into which they had thereby been brought: Isaiah's§ description of God's subsequent care of them through the wilderness, "which are borne by Me from the belly, which are carried by Me from the womb," described to them their lot. "Thou sittest upon the water-floods,"|| spake to them of God's effacing and utterly abolishing their sins.

under the Devil; by the one dragon, then, whose head was broken, what must we understand but the Devil himself? The head it was which received the curse." Ib. § 18. "The heads of these [adverse powers] Christ bruised in the water, being both Himself baptized, and delivering Baptism to men." Hesychius (ap. Corder.) "As amongst the Jews, water was the beginning of freedom, so also to us, through Divine Baptism; there the dragons, here the demons were crushed." Apollinarius (ap. Corder.) "He designates also the devil, whom the Lawgiver bound and destroyed by His voluntary death." Theodoret. It is quoted also by S. Jerome (ad Oc.), and by Damascene (iv. 9.), in connection with our Lord's Baptism. See also the Liturgies above. On the same ground, the drowning of swine, into whom the devils had entered, is referred to by S. Greg. Naz. xl. 35. "He is choked by the purification, as the legion by the sea."

* Rev. xii. 9.

† Ps. lxxv. 6. "He saith not 'passed through,' that you may not suppose that He is speaking of the Jews going on foot through Jordan, but 'shall pass through;' prophesying the future mystery, and predicting Baptism, which we pass through not with the foot of the flesh, but by faith, where the unbelieving cannot pass through it." (Anonymous given to Theodoret ap. Corder.) And Theodoret, "This same God, who of old divided the sea and rivers, is He Who giveth us also salvation, granting a passage to the Gentiles also, which having made 'through the washing of regeneration,' they are re-formed. For as then by the hand of the great Moses, He divided the Red sea hither and thither, thus here also by the hand of the priests; and renews the people who believe in Christ, and overwhelms the spiritual Pharaoh with his chariots, i. e. the devil with his lusts. 'There shall we rejoice thereof,' i. e. by the Jordan, as they of the Gentiles also by the Divine Baptistery. For then also Jordan was divided for the people; and now Jordan, having received the Maker and Author, receiveth the salvation of Man. For by entering into the Laver for us, our God and Saviour regenerated us all 'by water and the Spirit.'" (ad loc.) Theodorus also refers the passage to the miracles of the New Testament. (ap. Corder.)

‡ Ver. 13. repeated in the Coptic Liturgy. (Ass. ii. 178.)

§ Is. xlvi. 3. repeated in the Poitiers ritual (Ass. i. 65.), comp. Ex. xix. 4. Deut. i. 31; xxxii. 11.

|| Ps. xxxii. 6. "A flood is an overflow of water, concealing every thing under it, and purifying every thing defiled. Wherefore, he calls the grace of Baptism a 'flood;' so that the soul having been washed from sin, and cleansed from the old man, might be fit for an habitation of God through the Spirit. And with this agrees what is said in the 31st [32nd] Psalm; for after having said, 'I have acknowledged my transgression, and my sin have I not hid,' he added, 'but in the flood of many waters they shall not 'come nigh him,' for sins shall not 'come nigh him,' who has received the Baptism of the remission of transgressions through 'water and the Spirit:' and akin to this is what is said in the prophet Micah." (vii. 19.) S. Basil, ad loc. add Theodoret, ad loc. and S. Jerome, ad Oc.

Such are some specimens of the typical system of the Ancient Church ; they must be seen to disadvantage, as it was necessary here to exhibit them, artificially arranged, instead of being naturally grouped together, as they thronged into the thoughts of those, who were in possession of the system, which we are attempting to recover, and saw intuitively what we attain to by a process of argument. We are obliged to detect, by analysis, what was to them transparent ; and such "demonstrations," as compared with their perception, are much what the operation of the anatomist, in detaching the several sinews and muscles, is to their action in life. We lose also the moral influence of the character of truth resulting from their full, unlabored persuasion ; and the impressiveness of their conviction. Still, even under these disadvantages, it will probably be felt, that this system of the Ancient Church does perceive a harmony in holy scripture, to which we are strangers ; that there is a beauty in this universal relation of the most distant and the minutest things and words of Holy Scripture with the most central and greatest, even those of Him, our Lord ; that this system allows no word of God to "fall to the ground," but gathers up all diligently, that "nothing be lost ;" that it is analogous to His scheme of Creation, in which the lowest things bear a certain relation to the highest, attesting the unity of their Author ; that it is agreeable to the connection of His Word with His word, that this should, even in what seems the most incidental and insignificant detail of it, speak of Him, Who spoke it, be penetrated with Him, Who is it's and our Life.

Nor is the whole office of the types concluded, although their preparatory ministry is at an end ; our eyes still need their mitigated light, that we may contemplate the Eternal Light under more varied aspects ; and having its rays subjected to our eyes, one by one, may the better appreciate what, as a whole, we cannot realize ; and meeting with it wherever we turn, mirrored in the histories and sayings of Holy Scripture, may dwell the more continually upon it, and God's love therein ; not depending upon our own efforts to fix our minds upon the substance. Certainly, a gradual abandonment of the types,*

* The learned Lutheran, Gerhard (*Loci de S. Bapt.*), still recognized the following as the "*chief types of Baptism* :"—Gen. i. 3. Spirit of God brooding upon the face of the water. iii. 21. Coats of skins. vi. vii. Deluge. xxvii. Circumcision. xxiv. 43. Rebecca by the well, typifying the Church as the bride of Christ. Exod. xiii. The cloud. xiv. The Red Sea. xv. 5. Mara (coll. Apoc. xxii. 2.) xvii. 6. Water from the rock. xxx. 18 ; xxxviii. 8 ; xl. 7. The laver. Lev. xiv. 6. Hyssop, &c. xv. Levitical washings. xix. 2. Ashes of the heifer, &c. Josh. iii. Passage of Jordan. 1 Kings vii. 23. Brazen sea. xvii. 34. Sacrifice of Elijah. 2 Kings v. Naaman. And in the New Testament, John v. Pool of Bethesda. xix. 34. The Blood and water. Rev. iv. 6. The sea of glass. xxii. 1. River of pure water. He names also the following as "*chief sayings*" relating to it :—Ps. xxiii ; xxix. 10 ; xlv. 4 ; ciii. 5. Is. xlv. 3, 4 ; xlix. 22 ; lii. 15. (quoting Luther on Gen. xlix. "to be baptized is nothing else than to be absolved in the Blood, or by virtue of the blood of the Son of God) ;" lxi. 10. Ezek. xvi. 39. Ps. xli. 16. Ezek. xxxvi. 25, 26 ; xlvii. 1. Joel iii. 18. Mic. vii. 19. Zech. xiii. 1.

and a less reverential and thoughtful appreciation of the reality, have gone together. In both we have declined, step by step, from the Ancient Church.

With regard to the immediate subject of Baptism, it must, of course, raise our notions of it, that God had thus prepared the way for it.* "I find," says S. Gregory of Nyssa,† "that not only did the Gospel, after the Crucifixion, preach the grace of Baptism, but that before the Incarnation of the Lord also, the old Scripture every where foreshadowed the image of our regeneration; not manifesting its form plainly, but, under dark hints, gently foreshowing the love of God to man: and as the Lamb was dimly seen, and the Cross was foretold, so was Baptism also foresignified in action." It must, of course, be a great dispensation, which God so ushered in, depositing the first intimations of it in the very history of the foundation of the world; ordering as well the acts as the records of His Providence, so as to interweave therein continual hints of it; giving to the emblems and instruments of it a primary place in His mightiest dealings with our race, or with His chosen people, and directing the minds of His prophets to speak of the future mercies in reference to those dealings; linking it on to the mightiest, and the rarest, and yet stooping to blend it with the things of most frequent occurrence; making it the chief instrument of His wonders, or inserting the mention of it, for the mere sake (so to speak) of keeping it ever before our eyes: connecting it with the longings for forgiveness, or His promises of refreshment and renewal, and of the gifts of the Spirit, in the Old Testament; clearing off the shadows and unveiling its form, as the dawn of the "Sun of righteousness" approached; and at last bringing forth the emblem of it from the very Side of the Incarnate Son, and sanctifying it in the Jordan by the sensible Presence of the Trinity. "Now then," asks S. Ambrose, after naming some of these preparations, "I would ask thee, whether thou must not believe that thou hast the Presence of the Trinity in that Baptism, wherewith they are baptized in the Church?"

If these things were shadows, what is the reality? For it were a perverted way, (with moderns, and some ancient heretics,) to compare the type with the reality, otherwise than in contrast. "What then?" asks S. Basil,‡ "because they were typically baptized to Moses, is the grace of Baptism therefore slight? So should nothing else bestowed upon us be great, were we to employ the types to disparage what is exalted in each. For neither would the love of God to man be any thing great and surpassing, in that He gave His Only-Begotten Son for our sins; inasmuch as Abraham also spared

* "Types show forth the majesty of Baptism." Luth. T. iv. Opp. Lat. f. 115. Ap. Gerhard de S. Bapt. c. 2.

† l. c. p. 373.

‡ De Sp. S. c. 14. § 32.

not his own son. Nor were the Passion of the Lord glorious ; inasmuch as the ram in lieu of Isaac fulfilled the type of the Oblation. Nor were the descent into hell awful ; inasmuch as Jonah, during three days and as many nights, fore-fulfilled the type of the Death. He then doth the same, whoso as to Baptism also, estimates the truth by a shadow, and from the types judges of the things signified by them, and essays by means of 'Moses and the sea,' to disparage at once the whole dispensation of the Gospel. For what remission of sins was there ? what renewing of life in the sea ? what spiritual gift through Moses ? what destroying of sin there ? They died not together with Christ ; wherefore neither were they co-raised. They bore not the image of the Heavenly ; they bore not about in the body the dying of Jesus ; they put not off the old man ; they put not on the new, which is renewed to knowledge, after the image of Him Who created him. Why then comparest thou the baptisms, which have the title only in common ? but the substance differs, as doth a dream from the reality, and a shadow and images from things having a substantive existence."* "So then," he subjoins a little after,† in answer to those, who disparaged Baptism, in order to elude the argument in proof of the Divinity of the Holy Ghost, "speaking of the legal baptism, he said 'they were baptized unto Moses,' why then would they, who by the aid of the shadow and types, calumniate the truth, cast contempt upon the boast of our hope, and the rich gift of our God and Saviour, Who through regeneration, 'reneweth our youth like an eagle ?' This is altogether the part of an infant mind, and of a child which hath indeed need of milk, to be ignorant of the great mystery of our salvation, because, after the manner of all elementary teaching, we are, in the school of godliness, led step by step to perfection, being first instructed in what is easier and proportioned to our knowledge ; He, Who disposeth our concerns, practising our eyes, which were inured to darkness, and leading us upward to the great light of truth. For He spareth our weakness in the depth of the riches of His wisdom ; and in the inscrutable judgments of His understanding. He adopted this easy guidance, well adapted to us, accustoming us to see the shadows before the bodies, and to see the sun in the water, that we might not be blinded, by coming at once to the sight of the unmingled light. In like way, both the law, having a shadow of the good things to come, and the outlines of the prophets, being a dark likeness of the truth, were devised to exercise our eyes ; that from these we might the more readily pass to the wisdom hidden in mystery."

* Comp. S. Jerome in Zach. xiii. "because we pass from the law to the Gospel, from the letter to the Spirit, from the shadow to the truth ; and for things shortlived and present, there succeed things future and eternal."

† De Sp. S. c. 15. fin.

A D D E N D A .

Page 30.

To the testimonies to the Catholic Interpretation of Joh. iii. 5. may be added S. Hippolytus in Theophan. § 8. and Pseudo-Martial Ep. ad Burdegalenses, Bibl. Patr. T. iv. p. 108. Ep. ad Tolosanos, c. 4. and 8. (quoted by Mr. Harcourt, Doctrine of the Deluge.) Origen quotes it again, Hom. 14. in Luc. iii. p. 948.

Page 33.

Joh. iii. 5. is admitted by the Pelagians even in their confessions of faith, in proof of the *necessity* of infant-baptism. Rufinus (Lib. Fid. c. vii. § 48. ap. Garnier, Diss. de lib. fid. ed. a Pelag. p. 303.) and Pelagius, Ep. ad Innocent. ap. Aug. de Pecc. orig. c. xix. § 21.

Page 46.

“Joh. i. was read as a baptismal lesson in the African Church, as appears from S. Augustine, Sermon. 119, 120.” Admon. in Sermon. 8. App. ad S. Leon. T. i. p. 418. ed. Ven. see above, p. 33. note †. In the sermon itself, the text (Joh. i. 13.) is explained of the birth in Baptism, “Ye then have now been born, not of the conception of the flesh, but begotten of God the Father. It remains that by a holy life and conversation, ye preserve the dignity of that holy origen.” It is quoted also in the exposition of the Lord’s prayer in the Office for Catechumens in the Liturgy of Gelasius, “Wherefore, most beloved, show yourselves worthy of the Divine adoption, since it is written, ‘Whoso believeth in Him, to them gave he power to become the sons of God.’”—(Ass. i. 15.)

Page 51. note †.

To the witnesses to the Catholic Interpretation of Tit. iii. 5. may be added Hippolytus in Theoph. § 9. Methodius Conv. Virg. which I first met with in Mr. Harcourt, l. c.

Page 80.

S. Ambrose de Sacr. vi. 2. § 8. uses the word “concrucifigeris.”

Page 86.

The connection of our Baptism with the Passion and Resurrection of our Lord is again illustrated by Tertullian, (see below, p. 198.) and by S. Leo, in the same context, “To confirm which” [the peculiar fitness of Easter] “it has much weight, that the Lord Jesus Christ Himself, after He rose from the dead, gave to His disciples, (teaching in them the Bishops of all Churches,) both the form and power of baptizing, saying,

'Go, teach all nations, baptizing them, &c. For in this He might equally have instructed them before His Passion, unless He had especially intended it to be understood that the grace of regeneration took its rise from His own resurrection." Ep. 16. c. 3.

Page 124.

See S. Athanasius below, quoted on p. 221. St. Jerome also in Abac. L. ii. c. iii. 13. refers the unction to Baptism.

Page 148.

The section Heb. x. 16—18. and 19—24. is a Baptismal Lesson in the Jerusalem Liturgy. (Ass. ii. 228, 9.)

Page 161.

The section Ep. iv. 1—6. is a Baptismal Lesson in the Maronite Liturgy, by James of Sarug. (Ass. ii. 312.)

Page 163.

Even Pelagius connects the unity of Baptism with the unity of the Trinity, in Whom we are baptized, "because they who are baptized in the name of the Father, and Son, and Holy Spirit, are baptized in One Substance." (Ad loc. 1 Cor. xii. 13.)

Page 170.

Acts ii. 38. was read in connection with Baptismal service. Basil, Hom. de S. Bapt. T. ii. p. 114.

Page 171.

S. Jerome places the exhortation of S. Peter, and the Baptism of the Eunuch, among his panegyrics of Baptism. (Ep. ad Oc.) "The people of the Jews repent them of their deed, and forthwith is sent by Peter to Baptism, 'Before she travaileth, Zion beareth, and a nation is born at once.'" (Is. lxvi. 7.) "The Eunuch of Candace, queen of Ethiopia, is prepared by the reading of the prophet for the Baptism of Christ. Against nature, 'the Ethiopian changeth his skin, and the leopard his spots.'"—Jer. xiii. 23.

Page 221.

On the efficacy of our Lord's Baptism were omitted S. Athanasius, who gives an additional testimony on the interpretation of 1 Cor. i. 22. I Joh. ii. 20—27. "But if for our sakes he sanctifies Himself, and doth this when He became man, it is plain, that the descent of the Spirit upon Him in Jordan, was upon us (*ἡ εἰς αὐτὸν ἐν τῷ Ἰορδάνῃ τοῦ Πνεύματος γενομένη καθόδος εἰς ἡμᾶς ἔν γινομένη*) because He bore our body; and it was not to amend the Word, but again for our sanctification, that we might partake of His anointing, and of us it might be said, 'know ye not that ye are the temples of God, and the Spirit of God dwelleth in you?' for when the Lord, as man, was washed in Jordan, it was we who in Him, and by Him were washed; and when He received the Spirit, it was we, who from Him, became capable of receiving It. Thence did we also begin to receive the unction and the seal, John saying, 'and ye have an unction from the Holy One,' and the apostle, 'and ye were sealed by the Holy Spirit of promise.' This then was said on our account, and for us." Orat. 1. c. Arian. § 47. p. 451. *Lactantius*, Inst.

iv. 15. "He was baptized in the river Jordan to abolish by the spiritual washing, not His own sins which He had not, but those of the flesh which He bore, that as He saved the Jews by receiving circumcision, so He might the Gentiles by Baptism, i. e. the pouring forth of the purifying dew." *S. Jerome*, "Our Lord Jesus Christ, who was not so much cleansed by the Baptism, as by His Baptism cleansed all waters." *Adv. Lucif.* § 6. and ad *Oc.* "The Saviour Himself, after He was baptized, and by His Baptism had sanctified the waters of Jordan, begins to preach the kingdom of heaven." *S. Epiphanius*, "Coming to the Jordan, baptized by John, Christ not needing the bath, but in conformity to His incarnation under the law, not disturbing what was righteous, that as He saith, 'all righteousness might be fulfilled,' that He might show that He had assumed real flesh, and real incarnation: descending to the waters, giving rather than receiving, bestowing rather than needing, enlightening them, empowering them as a type of those who should be perfected in Him, that they who believe in Him in truth, and have the true faith, might learn that He was truly incarnate; truly baptized; and thus they also, coming through His compliance might receive the power of His condescension, and be illumined by the light He brought." *Anaceph.* § 7. *T. 2.* p. 153. And *S. Leo*, *Ep.* xvi. 6. "He founded the sacrament of His Baptism in Himself, because 'in all things having the pre-eminence,' He showed that He was the Beginning." In the same view of the connection of our Baptism with our Lord's, the baptistery is in the Coptic ritual termed "the Jordan;" (*Ass.* ii. 163.) and the section, *Luke* iii. 15—22. is a Baptismal lesson in the Maronite liturgy by James of Sarug (*Ass.* ii. 312.), as in *Matt.* iii. 13—end, in the Armenian (*ib.* ii. 201.) *Mark* i. 1—11. in the Apostolic Syriac, by James Ed. (*ib.* i. 266.), and *John* iii. 22—27. in the Jerusalem. (*ib.* ii. 249.)

Page 225, Note *.

Add from *S. Ambrose de Sp.* s. c. 10. § 65. "— inasmuch as the Lord Jesus Christ Himself was both born of the Holy Spirit and re-born. Whom if, because ye cannot deny, be confessed to be born of the Holy Spirit, but deny Him to be re-born, it were great lack of wisdom to confess what is the saving dispensation of God, and deny what is common to man." *S. Jerome* also uses the word re-natus of our Lord. See above, p. 39. note.

Add to page 230, second extract.

"Great was the wonder when the priest stretched forth his arm, and prepared Baptism for Him, and the Watchers above wondered. Dust stood over the Flame and called the Spirit, and It came from above. Forthwith He heard and performed his desire, and gave life to the dead, and hope to the faithful. Halleluia. Halleluia."

Page 245.

Add *S. Ambrose de Myst.* c. 4. § 24. "The Holy Spirit descended as a Dove—that you might acknowledge [in the Flood] the type of the Sacrament." The Greek Liturgy also dwells on this; "Our Lord and God of our Fathers, Who to those in the Ark of Noah sentest the dove, bearing in its mouth the olive-branch, the symbol of reconciliation and of deliverance from the deluge, and through both, foreshadowing the mystery of grace." (*Ass.* ii. 140.)

Add to page 231, after the second extract.

ib. i. 275. "'The Voice of the Lord on the waters.' Halleluia. Thinking on the Baptism of the Son of God, I am amazed; how He came to Baptism, Who had done

no sin. He was baptized, having done no sin, and justified sinners. He was washed, who needed not, and cleansed debtors. Praise to Him Who did all these things for us, and sanctified us by His Baptism for the remission of debts.

“‘Thou gavest gifts unto men.’ Halleluia. Holy and Son of the Holy. Pure and undefiled, Who in the beginning was God the Word, came to Baptism to cleanse us, and sanctified water to justify us. And being by His Nature, and the Forgiver of debts, He was baptized by John in Jordan. Praise to His humility.”

Page 247.

1 Cor. x. 1. sqq. is a Baptismal Lesson in the Malabar Liturgy. (Ass. i. 187.) It is referred to in the revised Syriac, “Perfect them by the gift of Holy Baptism, which was typically expressed by Moses Thy servant, when He baptized the people in the sea and the cloud; and by dark hints and types, typified these our perfect and Divine things.”

Page 273.

This and several other types are comprised in a passage quoted by Gerhard from S. Cyril. Alex. The reference is wrong, but the passage, whether Cyril's or some other's is, in spirit, ancient. “Let not the ordinance of the laver of Baptism be thought novel and arbitrary, which was prefigured by many figures of the Old Testament, and testimonies of prophets. For by the waters of the deluge, the sins of the whole world were expiated, and they who were laid up in the ark were saved by water, this was a type of Baptism, whereby all the defilements of sins are laid aside, and the decayed condition of life removed. Further, the people of Israel, led by Moses, passeth the Red sea dry-shod, the Egyptians being overwhelmed there, which conveyed to us, that through the reception of Baptism, the whole legion of diabolic pravity is removed and expelled from us, and we being regenerated in Christ, are by the grace of God, freed from his most hard oppression. What, moreover, did the people of Israel, conducted over the Jordan by the guidance of Joshua, where the waters stood on either side motionless, and yielded a road between, to the land of promise, signify other than that whoever, led by Christ, rightly receive the laver of Baptism, shall, at length, arrive at the land of the living? What that Naaman the Syrian, washed seven times in Jordan, was cleansed from his leprosy, other than that they who are washed by the Baptism of Christ, are forthwith cleansed from all leprosy of the soul, and from sin? What, lastly, does the water of expiation, and of sprinkling according to the rite of the ancient law, taking away uncleanness? This same water the Lord promised in Ezekiel (c. xxxvi.,) ‘I will pour clean water upon you.’ This water of Baptism the prophet saw (c. xlvi.,) ‘I saw the waters going forth from the temple,’ &c. This the side of Christ poured forth; this the pool of Bethesda foresignified.”

Page 285.

The following passage of S. Basil is quoted by Lipomann, “Whether by ‘spirit’ he mean, the air spread all around, which is breathed; or (which is *the truer, and approved by our forefathers,*) the ‘Spirit of God’ is the Holy Spirit, inasmuch as it hath been observed that Scripture speaks of Him eminently and chiefly, and calleth nothing else ‘the Spirit of God’ but the Holy Spirit, Who completeth the number of the Divine and Blessed Trinity. If you admit this meaning, you will obtain more fruit from the passage. ‘But in what way,’ sayest thou, ‘was He borne above the waters?’ I will give you, not my own explanation, but that of a Syrian, removed from the wisdom of the world, in proportion to his nearness to the knowledge of truth. He said, then, that ‘the Syriac was more expressive, and on account of its affinity to Hebrew, came closer

to the meaning of Scripture.' The meaning then was this. The word 'was borne,' the Syriac interprets, 'fostered, imparted to the waters a life-giving fruitfulness, after the image of a bird brooding, and imparting a certain force of life to the things fostered by it.' Such we assert to be the meaning of the words, that the 'Spirit of God was borne above the waters,' i. e. that the Holy Spirit prepared the nature of water for a life-giving fruitfulness. Whence what *some* wish to know, sufficiently appears, viz. that neither is the Holy Spirit without a share in the act of creating."

END OF PART I.

C O N T E N T S .

CHAPTER I.

ON THE PRINCIPLES NECESSARY FOR THE ATTAINMENT OF SCRIPTURAL TRUTH, AND SOME OF THE OBSTACLES WHICH OF LATE HAVE PREVENTED MEN FROM RECEIVING THAT OF BAPTISMAL REGENERATION. p. 7—20.

Man no judge beforehand of the effect of divine truth—danger of speaking of essential and unessential truths in the Gospel, p. 7—11. Individual holiness no test of religious truth—holding the truth in unrighteousness—blessing of being placed in Christ's Church—use of private judgment imaginary—ministry not infallible because blessed—p. 11—15.—Greatness of Baptismal regeneration if held positively—who serves earliest serves best—p. 15—18. All restorations at first partial—recovery hitherto partial—Scripture evidence is for those who believe—object of the present work, p. 18—20.

CHAPTER II.

ON THE MEANING OF BAPTISMAL REGENERATION, AND THE PASSAGES OF HOLY SCRIPTURE WHICH SPEAK OF, OR IMPLY THE GREATNESS OF BAPTISM, p. 21—315.

Meaning of Regeneration, p. 21—25. Preliminary observations, p. 25—28. Position of John iii. 5. as a key to other Scripture, compared with other passages and with primitive interpretation, p. 29—76.

(I.) Passages in which Holy Scripture speaks of God, moderns see only duties of man, p. 76—109.

(II.) Passages in which moderns have appropriated to themselves the privileges of Holy Baptism, without thought of the means through which they are conveyed, p. 109—151.

(II.) Passages implying the high dignity, essential office and large place of Baptism in the Divine scheme of Redemption, 151, sqq. (iii. 1.) Incidental mention of Baptism, p. 152—170. (iii. 2.) Indications of the importance of Baptism, arising from the mode in which Holy Scripture speaks of it, when conferred on individuals. The Ethiopian Eunuch—Lydia—The Jailer—St. Paul—Cornelius—Simon Magus—John's Baptism, p. 170—216. (iii. 3.) Indications of the dignity of Baptism arising from circumstances connected with our Blessed Saviour's Person, and from prophetic declarations and types of it recognized by Scripture, by the Ancient Church, or as derived from it by our own, p. 216—309.

ADDENDA, p. 311—315.







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